THE LIBERATOR

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☞ All letters and communications must be post paid. The rule is imperative, in order to shield us from the frequent impositions of our enemies. Those, therefore, who wish their letters to be taken from the Post Office by us, will be careful to pay their postage.

☞ An advertisement making one square, or a space of equal length and breadth, will be inserted three times for one dollar.

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REFUGE OF OPPRESSION.

[From Zion's Watchman.]

DUPLIN, N. C. March 19th, 1838.

Rev. La Roy Sunderland:—From seeing a number of your paper and various replies and answers to abolition movements in the northern states, I am prompted to address you in the spirit of mildness, on that exciting subject.

Waving everything like preface, I ask you why it is, that your sympathies have become so enlisted in behalf of southern negroes? Have you no objects of charity around you? Are there not *many* miserable whites among you, who would be glad to pick the crumbs that fall from our *negroes'* tables? I have been north and know this to be a fact. Then why not extend your *goodness* to them? But, say you, they are not slaves. Granted; but their condition is worse, and if your *Christian* duty points you to objects of pity, why not help those nearest you? Again, you say they are not slaves. Sir, do the abolitionists really know the condition of the negroes here? If they do, they are certainly guilty of great perversion, for they represent it different from anything I ever saw or heard of, except in a northern paper; and if they don't know their condition, they are certainly very blameable in making such severe and false strictures. But again you say they are slaves.—Let me ask you who made them so? was it not northern men in part? Ah, but they have cleared their skirts of the *crying* sin—yes they have, and *how was it done?* Why their tender consciences would not suffer them to keep slaves, and they exterminated the evil in all their borders, they *sold* their negroes to southern men, pocketed the money, and then very *humanely* ask the south to emancipate. We wonder at such soft hearts in a northern clime. Now, sir, there are *many, very many*, here that would be glad if there had been no such population among us: but they are here, and we know of no better way of *using* them than the one adopted. But though there are people of this order, we are *all* jealous of OUR rights, and *will* preserve them unimpaired, and in our sober moments we think none but fools or madmen attempt to molest us in our possessions.

I notice a call for a convention among the abolitionists to establish something like a missionary society. Well, I suppose that would be a proper course, viz. to send abolitionist missionaries into this slave country, to spread information and show the people their great error. I say, I suppose it is to provide missionaries for this country, and the question will of course arise, *who will go?* Yes, *who will go?* I think you are about to find out who will persevere, 'regardless of consequences,' and methinks, WO *unto him who announces himself such a herald in this country!* Yes, I do believe the negroes would say, 'away with him.'

I give you my honest conviction, that if you don't let alone southern institutions, *all* communication between north and south will ere long be stopped, and *an abolitionist could not so much as get a night's lodging in all this country.* We wish to dwell in harmony, but discord is afloat, and unless abolitionists stop and think, we *must* separate. We wish them no evil; and say to them, *let us alone.*

Respectfully, your obedient servant,

A. F. MANN.

[From the Boston Olive Branch.]

We did hope the Methodist Episcopal Church would escape a schism on their foolish controversy, on the slave question. But we have fully made the conclusion that that church is on a mine, which is on the point of explosion. The Christian Advocate, N. Bangs, Dr. Fiske of Middletown College, with one or two of the Bishops, have fearlessly stepped forward into the breach, faithfully warning the Methodists of the consequences. But the *agitators*, SUNDERLAND, SCOTT and Co., instead of being admonished, are using the most dishonorable, not to say dishonest measures, to prejudice the minds of Methodists against their Bishops, against their colleges, against the book committee, the editors of the Christian Advocate and Journal, and against their missionary societies—and all under a pretence that their abundant philanthropy is boiling over, to liberate the slave; but unfortunately we know the men—greater tyrants never were born. Sunderland and Scott have both repeatedly affirmed that they want no change in the government of the church. No, no, NO, they want a schism. They want to divide the Northern Methodists from the South, and then who shall be Bishops of the Northern negro emancipators, disfranchisers and enslavers of the whites? Why, forsooth! who should be but the great agitators La Roy Sunderland, and Orange Scott? Brethren, we expect if God spares our life five years, to see such an event, and then wo to the people. Well might the Southerners compare their condition to that of the degraded and miserable negro slave. We would go to Russia sooner than live under the government of the first named gentleman. We of New England have had a touch of his tender mercy whilst one of the divinely appointed governors in these regions. His track was desolation. May we never meet his like again; but we forbear to enlarge on this subject. These men are scattering arrows, fire-brands and death. We will hope and pray that such madness may never seize on Protestant Methodists.

BOSTON.

FRIDAY, MAY 11, 1838.

☞ As the editor of the Liberator (to whom the following Letter is addressed) is now absent on a visit to New-York and Philadelphia, his reply must be postponed until his return.

[From the Boston Reformer.]

LETTER TO WILLIAM LLOYD GARRISON.

Mount Bellingham, April 14, 1838.

Dear Sir,—I read in your paper of yesterday, some strictures upon the second number of the Boston Quarterly Review, and upon me personally, which I cannot in justice to myself suffer to pass without some comment. Had I less confidence in the purity of your motives, less respect for your talents, and reverence for the warmth of your philanthropy, I should do by your strictures as I have invariably done with all similar ones—pass them over without notice. I have had much, one time and another, written and alleged against me, but I have rarely if ever appeared in my defence. My aim is to pursue the course I believe to be right, steadily and without much regard to the applauses I may obtain, or the censures I may call forth. If I do any good, it will live and be a sufficient protection to my character, while the opinion men may form of me will at longest be soon forgotten. But my regard for you personally, and my deep reverence for the rights of man, of which you stand before the public as a conspicuous champion, induced me, for once, to depart from my settled rule, and to complain of the injustice I believe you have done me.

I find no fault with you, Sir, for not agreeing with me in opinion, nor for endeavoring to show that my views are not always correct. My publications are public property. Every man has a right to criticise them as much as he pleases, and with what scrutiny may seem to him proper. I shall neither complain nor be offended. I was gratified when you commended the first number of my Review. You spoke kindly of it, and I thanked you then, and I thank you now, notwithstanding you have recalled what you then said. Had my present number met your approbation, I should also have been gratified. But I find no fault with you because it has not. I do not complain of you,—since you do not approve it,—for expressing your strong disapprobation of it. Still, Sir, I think your allusions to me are unkind and needlessly caustic. But of this I do not complain. You are not the first man who has spoken unkindly of me. I complain that *you have denounced me to your readers without stating clearly my offences, or attempting to show that my statements, at which you appear to be displeased, are not true.* I complain that you call me hard names, make false charges against me, instead of refuting my arguments. Were you not a man of more than ordinary pretentions to purity of character and christian perfection, I should not notice even this. But you, Sir, are a reformer. You denounce the christian churches as being below the christian standard, and call out in a voice that rings through the land for a purer and more elevated morality than the world has ever yet seen, save in the person of Jesus of Nazareth. You are a professed peace man. You denounce war, all resort to force, to every thing like coercion, and contend that we should all practice on the law of disinterested love as manifested in our Saviour. I cannot but respect the man who is and does this, and I almost necessarily attach no little importance to his statements. But in proportion as I respect him, do I feel hurt, when he turns the force of his character against me, and denounces me as servile, as looking with complacency on the slave-trade, as departing from my principles, and making myself a moral harlequin, and I put it to yourself, Sir, whether, were you in my case, you would deem such denunciation consistent with that elevated morality for which you contend?

You charge me with having 'thrown a somerset,' as you express yourself, with having once acted in concert with the abolitionists, spoken in their defence, eulogized their labors, and cheered them on to the conflict with slavery, but now in the twinkling of an eye facing right about, using a southern dialect, opposing abolition societies, and looking with complacency even upon the piratical slave-trade. You speak of me as having once advocated doctrines respecting the rights of man, which were sound and trust-worthy, but as now putting forth doctrines so 'detestable and fatuous,' so inconsistent with those I recently cherished, that I can no longer be looked upon as worthy of any confidence. Now, I regard this as a serious charge. Had you called me a loco-foco, a horrid radical, an agrarian, or by any of the sobriquets which are terms of reproach in the estimation of those who are opposed to reformers, I could have borne it without uneasiness. But, Sir, by many years of hard labor, I have gained the name of a Horrid Radical, Rash and Headstrong Innovator. This name is my all on earth. I have worn it so long that it is dear to me, and I am unwilling to have it torn from me.

Now, Sir, you must be aware that it is hardly true to say that I have for some time acted in concert with abolitionists. I have from my earliest recollection been opposed to slavery, but I have never been, in the technical sense of the term, an abolitionist. Once I appeared, and once only, as a member of one of your Society meetings. I attended a meeting of the Anti-Slavery Society at Worcester last fall and took an active part in its proceedings. I went there, Sir, almost solely out of respect to yourself. On the evening before that meeting, two abolitionists called at my house, and told me an effort was to be made at Worcester, to put down Mr. Garrison, and they wished I would go and do what I could to sustain him. I knew something of the nature of the contest; I had strong sympathy with you, and no confidence in the clerical gentlemen who were opposed to you; and after much solicitation, and after being assured that the fact that I was not a member of the Anti-Slavery Society would be no bar in my way, I consented. The course I took when there you yourself well know. This is the only act of my life that could identify me with the abolitionists, and this I had not done, had I not wished to do what I could to save you from an unjust, and, in my opinion, a cruel persecution. Twice I have lectured on the subject of slavery, taking care, however, on both occasions, to state that I was not lecturing as a member of any society, but as an individual speaking for himself, and himself only. When your abolition friends have been impeded in their efforts to *discuss* the subject of slavery, I have spoken in their favor, and vindicated as I could for them, as for all, the right of free discussion. When Lovejoy was inhumanly murdered at Alton, for doing what he considered his duty, I spoke as I felt in regard to the tragical event, both in my own pulpit, and by request before the Anti-Slavery Society. But, in neither instance, did I profess myself an abolitionist, or speak as an abolitionist, but as a man, as a friend to humanity and the advocate of the right of free discussion. When listening to the eloquent and thrilling appeals of your orators against slavery, I confess, Sir, I have wished to join with you; I have for the moment been for 'marching against Philip,' and probably have said so; but all my friends know that my views of abolition were and ever have been essentially different from those of the Abolitionists. How can it be said that I have acted in concert with them?

What is the 'somerset' I have thrown? The opinions I have always expressed are, that slavery is wholly and totally wrong; that no man has a right to hold his fellow man in slavery, that it is every man's duty to do whatever as a good Christian and a good citizen, he may do to abolish it; that it is folly to pretend that slavery can be perpetuated, for it is doomed, and must be swept away before the onward march of civilization. These are the sentiments I have uniformly held; and these are the only sentiments I have ever advanced, that you can suppose me to have abandoned. You *will find all these, Sir, clearly stated in the article you so strongly denounce.* I still hold them, and trust I ever shall. I am not conscious of having undergone any change on these points, since you have known my name, or I yours.

With regard to abolition societies, I have always been opposed to them, a fact which may be inferred from my having had no more connexion with them. I am, and always have been, opposed to the associations which are so characteristic a feature of our times. Good I see in them; good I trust will grow out of them; good is the end they propose; and indications are they of a good spirit abroad; but I have always stood aloof from them. With a temperance society I have sometimes been connected; a part I have sometimes taken in Lyceums, but I believe I have never been a member of any other of the numerous voluntary associations of the day. I have stood aloof from these associations, partly because I have had other things to attend to, partly because I have seen at the head of them, men with whose religious or political views I have been unable to sympathize, but mainly because I have regarded them as unfriendly to freedom, as striking at individual liberty, and merging the individual in the mass. I will, sir, be in bondage to no man. I love liberty too well to become a slave to a huge association, even though that association have for its object universal emancipation. Though I have never approved abolition societies, I have always contended that their members have a right to discuss the subject of slavery. Moreover, I have always had the deepest sympathy with the subject they have in view, and the greatest reverence for their zeal and disinterestedness. This I have always expressed, but more than this I am not aware of having ever uttered. Nothing of this am I conscious of having contradicted. Where then is the 'somerset' I have thrown?

I must needs think, Sir, that you have not carefully read my article on slavery and abolitionism. The account you give of it can hardly fail to make those of your readers who have not perused it, suppose that it is an article in defence of slavery. Now I am not willing to believe that you would knowingly misrepresent me. It makes up, I presume, no part of your religion to misrepresent any man. Yet that article is by no means a defence of slavery. If you have read it, you must know that it is not. It lays down principles as well as makes express statements which are directly opposed to slavery, and also to the doctrine of the south upon the subject. Its propositions are that slavery is wrong, that it can never be right to hold slaves, and that every slaveholder is bound to labor to remove it as soon as it can be. Is this in favor of slavery? It also asserts our right to discuss the subject of slavery, fully, freely and unreservedly, and bases our right to do this on the ground that we are men, and have therefore the right to interest ourselves in whatever concerns humanity, and on the ground that the right of free discussion is one of the rights of man, which no government can legitimately restrain. Is this to defend slavery, or to speak a southern dialect? moreover, I say in my article on Grund's Americans, in the same number of the Review, that the discussion of slavery can not be, and *ought* not to be prevented, and that 'so far as the abolitionists are merely addressing arguments to the reason and consciences of the community against slavery, I am with them.' Does this look like abandoning the free principles I have generally been supposed to cherish?

The position I have assumed in my article, to which you, as an abolitionist, may object, are by no means positions in favor of slavery, or against the discussion of its character, and the use of all the moral and rational arguments in our power against it. This would seem to be all that a moral and a rational man need ask. In that article, I assume four positions to which I suppose you must, with your views, object. 1. A man may hold slaves and yet be a christian. I regard slavery as a social institution, a wrong one indeed, but one which the individual cannot in his individual capacity correct. But before I allow him to be a christian I contend that he must do *all he can* to correct it. 2. Societies, not for the *discussion* but for the *abolition* of slavery, since they are societies formed to control the institutions of foreign states, contravene international law. Consequently, if we mean to respect the rights of the slaveholding states, as states, we of the north cannot bond ourselves into abolition societies. You may say that humanity is older than state rights, that justice is paramount to law, and these both demand that we associate to free the slave. My article does not deny this. There may be cases when a man *may* set laws at defiance, and throw himself upon abstract justice. I would only add, that a man should not do this hastily, without deliberating long, and assuring himself in the most positive manner, that justice requires him to do it. 3. The slave on a southern plantation is a superior being to the negro in his native Africa. It is easy to sneer at this position, but that does not prove it false. I will only say such has been my deliberate conviction ever since I have thought on the subject, yet this opinion does neither make me 'look with complacency on the piratical slave-trade,' nor lessen my abhorrence of slavery. 4. It is impossible to free the slaves before we have laws and institutions capable of guaranteeing the rights of man. No man's rights as a man, are yet secure in this country; and till we have laws that will secure to the negro the certainty of being a freeman, it is of little use to declare him free. You, I suppose would consider the slave freed, should he be declared free, and converted into a laborer at wages, with legally all the rights of citizenship. I consider that, as things are, he would be a slave in reality then as well as now, and his condition would be but slightly improved. I ask something more for the slave than the abolitionists propose to give him. These are, I suppose, the objectionable points in my article. I wish, sir, it had pleased you to have taken them up and shown wherein they are unsound, instead of speaking so harshly of me as you did. You know my article was calm and candid; I called the abolitionists no hard names; I did not sneer at them, nor ridicule them; I merely stated fairly and in as unobjectionable a form as I could, my honest objections to abolition societies. Was I to be denounced for this, and represented in a light which you know must be abhorrent to my feelings, and that, too, by a champion of free discussion and of the rights of man? Why was I not to be met in a spirit as candid, as little abusive, as the one I myself displayed?

If, Sir, you had reflected a moment, you must have perceived that to speak of me as you did, was not the way to convince me that my objections to abolition societies are unfounded. If you wished to convince me of my errors, you took altogether a wrong course. If you intended your remark as a rebuke, you overlooked the fact that I am also a man as well as you, with notions of right and wrong for myself, and that I am more likely to receive them as an abuse than as a brotherly reproof. If you intended to render me odious to all whom you are capable of influencing, I would ask, if it comport with your idea of Christianity, to blacken the reputation of those whose crime consists in their not agreeing with you in opinion? Is it a part of the policy of abolitionists, to over-awe, browbeat, denounce every man who does not agree in all respects with them? Is this to respect free discussion, to defend the rights of man? Is it less important to respect the rights of a white man than it is of a black man?

Again, Sir, you knew that my Review would be opened to an article from yourself or any of your friends who should feel disposed to take the opposite side of the question. If my views are as 'detestable and as fatuous' as you consider them, it were a very easy matter to disprove them, and by fair and manly argument to arrest their evil tendency. I wish, therefore, that you had foreborne somewhat your severity, especially since you are a friend to free discussion, and know that so far as depends on me, free discussion may be had.

I have expressed myself thus freely to you, because I have felt hurt in being denounced as an enemy to freedom, as taking unworthy views of the rights of man, and as abandoning the free principles I have professed to cherish. If any man can read the second number of the Boston Quarterly Review, and call its Editor a man of a servile spirit, or fail to see in him a fearless friend of human freedom, a bold, uncompromising defender of universal liberty to universal man, he can do more than I can conceive it possible for a man to do. If you can show me a man that takes broader or more comprehensive views of freedom than are taken in my Essay on Democracy, and in that on the Tendency of modern Civilization, I will bow down to him with a reverence but little short of idolatry, and I will consent then to be called the advocate of principles servile and cringing enough to justify your epithets of 'detestable and fatuous.' I am willing, Sir, any day, to compare, in this respect my writings with your own, and abide the issue.

You must bear with me, Sir, yet longer. I respect you as the eloquent, and indefatigable friend of the slave. You regard the slave. Slavery of the negro is the chief evil you see, though I am ready to admit, not the only one. For this I give you no slight praise. But I, Sir, see other evils, and if not greater ones, at least evils which must be removed before we can remove that one. I will not yield to any man, not even to yourself, in my sympathy with the negro slave. I will go as far as you or any other man in my efforts to give him his freedom. But I cannot reach him. He is buried beneath the rubbish of the old social fabric. Do not call me his enemy, because instead of crying out, 'the slave is dying where he is, release him, release him,' I set myself at work to clear away that rubbish with what strength and diligence I can command. I regard the progress and triumph of true Democracy in the non-slaveholding states, as the certain abolition of slavery at the South. Just so much as you and I do to bring out the rights of man as man, and to cause them to be respected here at the North, just so much do we do for the abolition of slavery at the South, even though we never mention the abolition of slavery by name, or have it in our minds.

You early engaged in the work of freeing the slave. You have struggled hard, you have suffered much; you have had infinitely harder things said about you, than you have said about me. You have done much. You have gained a name, that is linked with your country's history. If much is said against you, many voices cheer you onward. Voices from across the Atlantic come to you as angels' music, and sustain you in your severest struggles. Abolition has made you one of the great men of the nation. If, therefore, you have suffered for it, you have gained something by it. When you commenced you were alone, but you are alone no longer. You have already a mighty army, and are irresistible. How can you remember your sacrifices now, or sympathize thoroughly with reformers who are less noted?

I, too, early commenced the work of freeing the slave, but not of the negro slave alone. My voice was raised against slavery, I will venture to say, before yours was, and that, too, against every species of slavery. I have warred against the slavery of the poor and of the rich, of the one to want, and the other to luxury, against the slavery of the mind, and of the heart. I have been less fortunate than you. My work has been vaster and yet less showy. I have labored steadily, and with untiring perseverance, in poverty, in neglect, alone, unaided, uncheered.—Rarely has there a voice bid me be of good courage; rarely has the hand of fellowship been extended to me. Opposition I have encountered, but open opposition that I could meet and crush, not often. My fate has been to persevere in my efforts in the cause of freedom amid neglect, that most trying of all oppositions the reformer can encounter. I have persevered, Sir, amid trials more difficult to bear than yours have been, for as many years as you have advocated the rights of the negro. I have done it, too, without any of the encouragement you have had, either from fast friends or avowed enemies. Is it not ungenerous, then, on your part, to attempt to take from me the only thing which has sustained me,—the conviction that I am a friend to free principles? Why hold I the position I do in this city? Is it not because I have spoken out for the oppressed and the down-trodden? I have suffered for free principles, long and intensely, and therefore I love them. I love them to-day as well as ever I did, and I cannot consent to be branded as their enemy, because I do not believe that abolitionists have a monopoly of them, or take the only or the best methods of raising them to universal empire.

The charge you bring against me affects me singularly. I have ever been reproached for entertaining views directly the opposite of those you represent me as holding. I have, however, often been accused of sudden and unaccountable changes of opinion. The fact is, the world, so far as it has concerned itself with the matter, has done me justice in neither respect. An advocate for universal freedom, I have always been; that rash, violent, heedless radical, I have been called, I have never been. My position has not always been the same; but my opinions, except as to growth, I can say have undergone comparatively very few changes. The reason for the changes which one makes in his position, are rarely comprehended by the world. These changes may be great, while the modifications of opinion which justify them are almost too slight to be indicated by words. We should therefore view them with great charitableness, and not be in haste to accuse a man of throwing a somerset, because we see not clearly the reasons which govern his conduct. Now you convey the idea to your readers that I have contradicted in the second number of my Review, principles I laid down in my first number. You doubtless really believe that there is a discrepancy between the doctrines of the one and those of the other.—Now I see no such discrepancy, admit no such contradiction. There is nothing in my Review of Whittier, that is contradicted in my article on slavery. I defy you, with all your sagacity, to point out a single principle in one number that is not consistent with every-thing of mine, in the other. There is not a sentence nor a word in my first number, so far as concerns the doctrine it teaches, that I would recall, or that I could not write with my present convictions.

Principles, Sir, are eternal and universal. In stating them, the philosopher has and should have no reference to time or place; but the practical man who comes forward to embody those principles, or to translate them into actions, is bound by every law of morality to regard both. This sentence, Sir, may serve as a key to any discrepancy you may seem to find in my writings, and to the misapprehension people have labored under in regard to me. In stating principles, I am to state them in their universality and eternity. But when I come to the question of practice, then I regard the time and the place.—Nothing can come before its time. The human race is in progress. It goes onward, but it is step by step. One step only can be taken at a time. Which is the step to be taken *now?* This is the practical question. With regard to this question my mind sometimes may vacillate. From the best observations I can make, I conclude it is *this;* I accordingly call attention to it; subsequently, as the result of further inquiry, and of having a broader field of observation before me, I may conclude *this other* step is the one, and govern myself accordingly. Here is the principal amount of the changes which can be alleged against me. They all come to this, that I thought yesterday that one piece of work should be done before another, and to-day, perhaps, I think differently, *as to that question*, but precisely the same as to the value of the work itself, and the importance and necessity of doing it.

One word more, and I end this protracted letter. I made my first appearance before the world as an advocate for Reform, a radical reform in Church and State and in the individual. I have ever continued the same. I have never faltered, I have never wavered in my efforts for Reform. The progress of Man and Society, the creation or establishment of the kingdom of God on earth, has ever been present to my thoughts, the object of my aspirations, and the end of all my exertions. Yet, sir, I will own to you, that as I increase in years and experience, as I go deeper into the philosophy of Man and of History, I become less and less disposed to countenance revolutionary movements, and less and less sanguine in my hopes of much good from sudden and violent changes. My faith in the final result, in the indestructible nature of the law of progress, is every day more and more confirmed; but I expect less and less from immediate results. I look to time and the slow but sure action of innumerable causes which I see at work, but over which we have, at best, only a partial control. I keep at work, aim to fulfil the command, 'What thy hand findeth to do, do it with all thy might,' and rest confident that in due time the fruits of my labors, so far as they have been in the Lord, will appear. This may seem to you to be cold, chilling, 'detestable and fatuous'; but, Sir, it is the conclusion to which years of hard thinking and still harder buffetings with the world, have finally brought me, and I believe no one will accuse me of any want of warmth and earnestness—at least of temperament.

Allow me, Sir, in conclusion, to subscribe myself, notwithstanding our differences of opinion as to the best means of promoting universal emancipation,

Your friend and brother,

O. A. BROWNSON.

WM. LLOYD GARRISON.

Senator Preston has expressed himself in favor of Henry Clay as the next President, and given it as his opinion that should he be elected, his inaugural address would settle the question of slavery for at least 25 years.—*Mobile Adv.*

EXTRACTS FROM AN ARTICLE IN THE BOSTON QUARTERLY REVIEW,

BY O. A. BROWNSON.

It is as striking against State sovereignty, as denying the independence of the several States, as claiming for the citizens of one State jurisdiction over the legislation of another, that we view the proceedings of Abolition Societies with suspicion and alarm. To say the least, they assert the justice of a species of propagandism, which, if admitted, must strike at all national independency, and which will not fail to disturb the peaceful intercourse of nations, embroil them in war, and *deluge the earth in blood.* He who comes forth as the champion of liberty must bear in mind, that he is under no less obligation to defend the rights of communities, than he is the rights of individuals. He who loves America, and would live and die for American liberty, should look well before he adopts a course which may embroil the several States in a civil war, or in the end change the relations which now subsist between the National government and that of the several States. Liberty is as much interested in maintaining inviolate the rights of the National government, on the one hand, and especially of the several States which compose the Union, on the other hand, as she is in freeing the slave. In the measures the Abolitionists adopt, there is a deeper question involved than that of Negro slavery. All who are accustomed to look below the surface of things, may see that it is a question of no less magnitude than that of changing the whole structure of the government of this country, and possibly that of destroying the liberty of the whole American people. When hundreds and thousands of our citizens are banded together *to trample on the rights of independent communities* in the holy name of Freedom herself, we confess we are not a little alarmed for the rights of the individual. One barrier leaped, another may be; and when communities can no longer make their rights respected, what can the individual do?

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The abolitionists say they use only moral and rational means, merely arguments addressed to the reason and the conscience. Is it so? To what kind of a reason or a conscience is denunciation addressed? Is it so? What mean, then, these fifteen hundred affiliated Societies, spread over the non-slaveholding States, pledged to the immediate emancipation of the slaves? Are these Societies' arguments addressed to the individual reason and conscience of the slaveholder? What is the rationale of this argument? What is its legitimacy? Many hundreds of thousands of men, women, and children, all solemnly pledged to effect the immediate emancipation of the slaves, are banded together in some fifteen hundred Societies; therefore slavery is a sin; therefore no slaveholder is a Christian; and therefore every slaveholder must immediately emancipate his slaves! We confess this is a species of logic that passes our comprehension. That these Societies, by banding together the majority of our population, may so concentrate public opinion, and bring it to bear with such force on the institution of slavery, that the slaveholder shall feel himself unable to withstand it, and therefore compelled to free his slaves, is what we can understand very well; but this is neither a rational nor a moral argument for the abolition of slavery. A man finds a loaded pistol presented at his breast, and to save his life gives up his purse; and the slaveholder finds the community pointing the finger of scorn at him, and to save his reputation, which he holds dearer than life, emancipates his slaves; which is the more moral and rational argument of the two? An army, organized and marching upon the South to free the slaves at the point of the bayonet, would, in principle, be an argument to the individual reason and conscience of the slaveholder, equally as forcible, appropriate, and convincing, as an associated multitude pointing the finger of scorn, or shouting denunciation, and threatening the vengeance of Heaven.

Nor is it true that our Abolitionists contemplate no action on the subject, but the action of truth and moral suasion. They do contemplate political action. They let pass no possible opportunity of bringing the subject of slavery before the State legislatures; and they are constantly at work to get it discussed on the floor of Congress. What, we ask, is all this agitation for? Why is Abolitionism organizing a political party in the States and the Nation? Why does it want Abolition members in our State Legislatures? Why does it interrogate candidates for office as to their views of slavery? Is there no political action intended? Give it a majority in Congress, and will it not legislate on the subject? It will at once abolish slavery in the District of Columbia, and in the Territories. Will it stop there? Who so simple as to believe it? It will usurp, or alter the United States Constitution so as not to need to usurp the power to abolish it in the States. What are paper constitutions in the way of a body of men, women, and children, inflamed, drunken with a great Idea, and so much the more drunken because the Idea with which they are filled is a holy one,—what are paper constitutions in their way, when they have in their hands the actual power to advance? He knows nothing of the power of an enthusiastic multitude, who thinks such feeble barriers would arrest their progress. Their leaders might rush before them, the wise and prudent might beg them to pause; but leaders, and the wise and prudent are as chaff before the wind, and on will the multitude press, sweeping them away, or trampling them under their feet, to the realization of the Idea which inspires them. Here is the danger. Let the Abolitionists get the majority banded together, in or under the control of their affiliated Societies, pledged to the immediate emancipation of the slaves, and they will throw into Congress the power to do it; that is, power to regulate the internal institutions of the States; gone then is the independency of the States; and then goes individual freedom; and then all power is in the central government; Greece or Rome is reproduced; the absolutism of the State is established, which merely preludes the absolutism of the Emperor. God grant, that in the honest and earnest defence of Liberty, we dig not her grave!

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The Southern planter keeps alive here the very element of individual freedom, represented by the feudal baron in Europe. The South, therefore, becomes the defender of individual freedom, as the North is the great advocate of social freedom. One represents the individual element, as the other does the social element of human nature. Hence the North demands a strong government, and the South a strong people. The North have been Federalists, the South Democrats. Now if we weaken the Southern individuality before the Northern centralization be fixed by laws, which leave the individual in possession of all his natural rights, we destroy the equilibrium between the individual and the State, and endanger the freedom of both. This is one reason why we regret the present agitation of the slave question, and why we see danger, not to the Union merely, but to liberty herself, in the Abolition movements.

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The Southern planter is a sort of prince. Living in the centre of his plantation, of his own principality, absolute lord and proprietor of a number of human beings, he feels that he, individually, is a man; that his rights as a man are of too much consequence to be swallowed up in the rights of the State. It is true, he ought to reflect that his Negroes have the same rights by nature, as himself, and so he will one day; *but first he must secure his own rights.* After he has secured his own rights as a man, and finds them no longer in danger from the

Northern tendency to centralization, he will perceive that he has, in defending them, been defending those of his Negroes; and then he will take up in earnest the matter of freeing them. To free them before were of no use, because before he has secured his own rights, there can be no security for theirs.

Here is the aid which slavery itself, through the providence of God, is made to contribute to liberty. Good always comes out of evil; and Southern statesmen are nearer the truth than we commonly think them, when they say, that 'Southern slavery is the support of Northern liberty.' We confess, that as things were, we see no way in which freedom could have been established in this country, without *the strong sense of individual freedom which slavery tends to produce in the planter.* When the world has become Christianized, we shall support individual freedom on the maxim, that 'you are as good as I;' but in an earlier stage of social and individual progress, we must do it by means of this other maxim, 'I am as good as you.' Now this feeling of personal importance, of egotism, if you please, was in no way, that we can see, to be introduced *but by slavery*, and without this, our Republic would not have had the checks and balances needed. The time will come, when this will not be needed, and then slavery will cease. Before, it will not.

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Now, *until we have settled the controversy about State rights and individual rights, and obtained the amplest security for both*, it is as unwise as it is useless to touch the question of slavery. As yet there is no security given, or capable of being given, that the slave will be a free man even if declared free by the laws. Let this security be obtained before you attempt to emancipate him. He is now, paradoxical as it may seem, *aiding in laying the foundation of universal liberty to universal man*, and when the superstructure is reared, and the multitude throng its courts, he shall appear in the temple a free and equal worshipper.

Hard, undoubtedly it is, that liberty should be purchased at the slave's expense, and we confess we have no fondness for the idea; but *less injustice is done the slave than we commonly imagine.* The Negro on a Southern plantation is unquestionably a superior being to the Negro in his native Africa. *By being enslaved, he has been elevated, not degraded.* Degraded he no doubt is in comparison with his master, but his captivity shall redeem his race. The years of his bondage shall not be so long, his labors, sufferings, and sacrifices in becoming a civilized man shall be far less, *than ours have been.* So far as we may judge from the past, it is the settled order of God's providence, that man shall be saved only by crucified redeemers. Man is never to receive freedom and civilization as a boon; he can obtain them only by toil and struggle and blood. Why it should be so, is one of *the mysteries of Providence*, for which we might perhaps assign some good reasons, but which we do not undertake to solve. The world is full of mysteries, and this is no more dark and perplexing than a thousand others. Time will clear it up.

POLITICAL ACTION—SEPARATE POLITICAL ORGANIZATION.

A correspondent in the Xenia Free Press has nominated Levi Whipple, Esq. as a candidate for the office of Governor, fit to be supported by the united suffrages of abolitionists. He assumes the ground that abolitionisists should form a distinct and separate political party. The editor of the Free Press very justly objects to this movement.

We are utterly opposed to every measure, that looks towards a separate political organization; because it is an experiment which has never been tried and is therefore uncertain, while our present mode of political action has been tested, and found to be safe and efficacious: because in all the resolutions of our state and national societies, it has never been countenanced: because it would render our motives suspected, place abolitionists in the attitude of political partisans, fighting for office, honor and power, and thus corrupt their ranks by filling them up with selfish and unprincipled adventurers, and tempting them to resort to the ordinary machinery of partisan warfare—tricks, misrepresentation and calumny: because it would divert their energies from the promotion of anti-slavery principles to the concoction of schemes for their own aggrandizement: because it would effectually prevent the reformation of public sentiment they contemplate, by utterly subverting their present party-attachments and sympathies, which afford so many channels for reaching the hearts and minds of their associates, and substituting in their place a mass of hostile feeling, the unfailing product of a strife for offices of trust, power or profit, which would defeat all attempts on the part of abolitionists to conciliate the good-will or confidence of their political opponents; because, finally, it would engender internal dissensions, jealousies, and at length open division among themselves; for being composed of seceders from the two great parties which now divide the country, and still retaining their peculiar politics, they would naturally array themselves according to their party-affinities, and oppose or support abolition candidates according to their political creed.

The cause of anti-slavery belongs to all parties and sects, and we should as much regret to see abolitionists drawing off from the parties to which they belong, for the sake of forming another political party, as we should to see them leaving the churches of which they are members, to build up a separate anti-slavery church. The reformation we design, is not to be accomplished by schism. Let this take place, and our hopes of success are at an end. Abolitionists in such an attitude could no more expect to abolitionize other sects and parties, than the Methodist church can expect to convert to Methodism the Presbyterian church, or the whig party expect to revolutionize the antagonist party. Reformation will go on in a church or party so long as the reformers continue *within it*, but no longer. Take away the leaven, and the lump will not be leavened. The leaven cannot act on the outside, but must be incorporated with the mass. Let abolitionists remain where they are—attached to their respective parties and churches. In such connections they are *brethren*; their arguments will be listened to; their entreaties will not be lost on friendly hearts. Let them secede, and they are brethren no longer; they are now regarded as strangers; their interference is repelled; their arguments and persuasion are stigmatized as officious intermeddling.

All that can safely be done in a political way is to be done by questioning candidates, and so regulating the bestowment of our suffrages, as not to violate a single fundamental principle of abolition. We believe these are the sentiments of nineteen-twentieths of abolitionists throughout Ohio.—*Philanthropist.*

A. E. GRIMKE IN PROVIDENCE.

The following merited panegyric, we copy from the Providence Morning Courier:

It will probably be allowed by all who heard the address of A. E. Grimke on the afternoon of the 24th inst. that it was an occasion of much interest.

She spoke about one and a half hours to a respectable, large and quiet audience, who manifested by their attention and respectful deportment, an interest which must be very grateful to the friends of the poor slave. The services commenced by the reading of appropriate selections from scripture by her elder sister, during which A. E. Grimke was wrapt in reflection; feeling, doubtless, that no light duty was about to devolve upon her, and perchance secretly offering a petition from the heart's altar to the Omnipresent One, for the soul sustaining aid of his presence. She immediately arose upon the conclusion of the reading, and after adjusting some documents for reference, gave the audience a look full of earnest expression, in which solemnity and tranquility were so blended, that the spectator could but feel a species of awe at the same time that he felt at ease in respect to her novel position.

It is not my design to give a particular account of the communication of this gifted woman, but I would not omit to do justice to her discernment and good judgment in omitting very much what tends merely to excite the feelings, and dwelling upon what the community are now inquisitive to know—what good is attendant upon Anti-Slavery labors, and why the present ground for labor is selected in preference to the South? Her enunciation is distinct, energetic and elegant, her manners graceful and simple, and every feature of her countenance very expressive; and while it is evident that her mind is strong, well disciplined, and thoroughly versed in the subject; that mind is too deeply imbued with feeling, and with the elements of true eloquence not to give occasional appeals that reach the better feelings of the heart. Can any one who heard this individual say that in so doing, she is 'out of her sphere?' Are these women out of their sphere, while employing their talents, and time, and spending their strength, and property, for the good of our fellow creatures? I think not; and the sooner woman rightly estimates her capabilities, and values her real dignity and usefulness, the better it will be for the elevation and advancement of our race. Let us rejoice that in the orderings of a good Providence, the female sex have such bright examples in thought, word, and deed, as is exhibited by the sisters Grimke; and let those who have heard their clear logical reasoning, their heart-reaching appeals, their eloquent pleadings for the defenceless, remember those in bonds as bound with them, and let them open their ears to the crying of the needy; those who are thereby induced to learn to do justice, and love mercy, who are lead to inquire for themselves '*What is Truth?*' as it bears upon the subject of Slavery, and what is required of each individual in reference to this *National Sin*, will not be in the situation of those to whom it will be said, 'I was an hungered and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not.' C.

MR. BRECKINRIDGE AND THE BALTIMORE MAGAZINE.

Robert J. Breckinridge, in his Baltimore Literary and Religious Magazine, has commented largely on the treatment his publication has received in Petersburg, on the ground of its containing abolitionism.—Mr. B. contends, that '*abolition* PROPERLY SO CALLED,' has no more decided enemies than himself and his Magazine. To prove this, he says he has preached against the doctrines of 'modern abolitionists' since their origin—that he 'went to Boston to denounce Garrison,' 'went to Glasgow and exposed Thompson,' and 'from Paris silenced (!) Wardlaw,'—and 'in both hemispheres' has 'ceaselessly opposed this fanaticism.' 'Our great aim,' says he, 'has been to resist and expose the fanaticism and outrageous spirit which has manifested itself at the North on so many great subjects, and especially in regard to sound doctrine, *religious revivals, and the colored race.*' He intimates that the obnoxious article on slavery was admitted into his Magazine, not because he fully approved of it, but on 'the principle of free discussion and the claims of ancient friendship and Christian fellowship' (for the writer.) The Rev. Mr. Hutchinson, who raised the storm at Petersburg against his Magazine, on account of its supposed abolitionism, as Mr. Breckinridge informs us, was an *eastern man*, and he gives him a pretty good drubbing for such a dough-face.—For this, Mr. Breckinridge is entitled to our thanks: and also for two other concessions, of some importance to our cause:—(1.) That his 'colonization' agency into Massachusetts, was for the purpose of 'denouncing abolitionism and Mr. Garrison.' (2.) That this 'fanatical,' 'modern' abolitionism, which he has combatted 'in both hemispheres,' is 'ABOLITION PROPERLY SO CALLED!' A very frank and discriminating distinction! We hope the North as well as the South will bear in mind the obvious implication of Mr. Breckinridge—(the very point upon which his vindication was made to turn)—that NO OTHER abolitionism, *except* that of the 'modern' 'fanatics,' IS '*abolition, properly so called!*'

We hope, likewise, our northern religionists who are fearful that abolition will drive away revivals, will notice how Mr. Breckinridge connects revivals and abolitionism together.

One thought more. The pretense hitherto has been, that *northern* interference was all the trouble with the ministers of the South, who would otherwise be very ready to listen to the discussion of emancipation.—The burning of Mr. Breckinridge's *Baltimore* Magazine has dissipated all the mists and moonshine of that story, and the character of slaveholding religion will hereafter be better understood.—*Friend of Man.*

THE SOUTHERN CHRISTIAN HERALD, (Cheraw, S. C.) has for some time past devoted several columns a week to the publication of 'SMYLIE ON SLAVERY.' We infer from this fact—(1) That the Southern conscience is ill at ease, and is casting about for some grounds of justification for slavery. (2) That in the judgment of the editor of the Herald, the southern people need to be supplied with arguments for slaveholding. (3) That the agitation of the subject at the North has awakened this inquiry, and brought to light this necessity. (4) That the entire southern people are in a fair way of finding out that the morality of their 'domestic institution' is a controverted question. (5) That the publication of that fact in a newspaper is not considered unsafe, or calculated to excite the slaves to insurrection. (6) That if the editors of the Herald are willing their readers should examine *both sides* of the question, they will have no objection to furnishing their readers with Gerrit Smith's answer to Smylie. [7] That whether they do this or not, there will be some of their readers who will be reminded of their duty to learn what may be said on the other side of the question. [8] That a full investigation of this subject at the South is not far distant. (9) That truth will finally and ere long prevail.—*Ibid.*

MORE COLONIZATION.—A memorial has been presented to the legislature of Maryland, recommending THE EXPULSION of all the free people of color from that state, by the 10th of May 1840—and another to *prevent them from working at mechanical trades!* 'For these abominable propositions,' says the National Enquirer, 'the colored people are indebted to the *Colonizationists* who have thrown off their mask.'

We are not aware that there is a single missionary board in our country of whom it is known whether they approve or disapprove of the 'system of American Slavery.' But the missionaries are speaking out the voice of mercy.

CAPTURE OF A SLAVER.—The Kingston (Jam.) Despatch of Jan. 27th says, 'We are informed that another slave vessel, captured by one of Her Majesty's cruisers, with about 108 slaves on board, was brought into Port Antoniet on Thursday afternoon.'

H. B. M. schooner Pincher, Lieut. Thomas Hope, was lately upset in a squall on the English coast, and immediately sunk. All on board, 33 in number, perished.

WILL MASSACHUSETTS CONSIDER.

We find the following advertisement in a late Kentucky paper. The name of the paper we have lost, but we think it was the Frankfort Commonwealth.

RUNAWAY COMMITTED.

COMMITTED to the jail of Henderson county, Kentucky, on the 28th day of April, 1837, a NEGRO MAN, who calls himself JOHN BARNWELL. He is about 22 years of age, about 5 feet 10 inches high, slender built, very straight, and erect in his carriage, quite black, prominent cheek bones. He is a first rate cook and house servant; and from this circumstance, it is supposed he has been steward on some steamboat, or raised in the house. He says he is a free man, was born free and raised in the city of Boston, where his father, *Osman Barnwell*, resided, when he left there in the month of April, 1836; but in a correspondence between the jailer of Henderson and a resident of Boston, it is ascertained that no person of the name of Osman Barnwell is or has resided there for the last seventeen years: and that the names of persons and streets, in Boston, as given by John, clearly proves that he has never been there as a resident. He is at this time hired out, and in possession of the jailer of Henderson, who will attend to any communication concerning him, and if no owner apply, the boy will be disposed of according to the laws of this state.

J. H. GREEN, D. S. for
Oct. 11. 1837.—244-3m. *Joseph Alvies, s. h. c.*

Here it will be seen that a MAN, apparently free, is arrested without the least alleged cause, and charged with being a slave. He pleads that he is a citizen of Massachusetts, and of course no slave, for no native of Massachusetts can be a slave—her constitution, made when 'the Spirit of Seventy-Six' was in full life, having declared that 'ALL MEN ARE BORN FREE AND EQUAL.' Yet this man is incarcerated, and after being a prisoner from 'the 28th day of April, 1837, till Oct. 11, 1837,' an advertisement is put forth, that 'if no owner apply' for him, he 'will be disposed of' i. e. sold as a slave. And all that has been done to ascertain his standing or to secure justice is 'a correspondence between the jailer of Henderson and a RESIDENT OF BOSTON.' Who this 'resident' is, or his credibility as a witness, is not stated. Still less do we know that he is authorized privately to certify away the liberties of native citizens of Boston!

This is the state comity, and regard for state rights, of which we hear so much and see so little from slaveholders.—*Emancipator.*

DR. ELY'S BENEVOLENT SLAVEHOLDING.—Two years ago, Dr. Ezra Stiles Ely removed to Missouri, and 'there became the purchaser of a man named Ambrose, to prevent him being sent down the Mississippi, and away from his wife and family. Abolitionists were triumphantly challenged to say ought against it.' Rev. Joshua Leavitt addressed a letter of expostulation to Dr. Ely.—Here is a single paragraph:

'Why do you hold Ambrose as a slave? Do you not thereby sanction slavery, with all its natural points? And for what reason do you hold him? You mean to set him free hereafter; why not now? Suppose you should die before the allotted time shall arrive; will not your administrator be bound to enter Ambrose in his inventory, as a part of your property? It is amongst the possibles, in this changing world, and amidst your magnificent plans, that defeat should overtake you, and consequent insolvency; what is then to prevent Ambrose from passing to your trustees, or going to the highest bidder, under the sheriff's hammer?'

Dr. Ely persisted, and what is the sequel?—The Emancipator gives it thus:—

The sequel may be told in a word, as we have heard it from a gentleman who has lately returned from the far West. The change of the times has reached Missouri, and Dr. Ely's immense estate is in the hands of trustees, and AMBROSE IS ASSIGNED AS PROPERTY FOR THE PAYMENT OF HIS MASTER'S DEBTS!—*Philanthropist.*

THE CHARLESTON UNION PRESBYTERY.

At the recent meeting of this body, the following resolutions were passed, by unanimous consent, respecting the Anti-Slavery document of the General Assembly of 1818, which we lately published. They were introduced by Rev. Elipha White:

'Whereas the General Assembly of the Presbyterian Church in 1818, having taken into consideration the subject of slavery, and made known their sentiments upon it in the following language, viz:

[Here follows the document of the Assembly.]

'Whereas this expression of sentiment still remains on the minutes of the Assembly and in full force, to the great injury of Presbyterianism and of religion itself in the whole Southern country, where it never has been, and never can be admitted as expressive of public Christian sentiment.

'And whereas it is used by Abolitionists as the unanimous voice of the whole Presbyterian church, to sanction their unhallowed and ruinous course, therefore,

'1. *Resolved*, That in the opinion of the Charleston Union Presbytery, this 'expression of sentiment' is erroneous in itself, injurious to the Christian character of the Southern States, and unworthy a place on the records of the Presbyterian church.

'2. *Resolved*, That we deem it a duty which we owe to ourselves and the world, to declare publicly that we have no sympathy with such sentiments, and that we can never remain satisfied in our present ecclesiastical relations until this be repealed.

'3. *Resolved*, That we will, and hereby do petition the next General Assembly to repeal the said act of 1818; and further to declare that the relation of master and slave is a civil institution over which the judicatories of the Presbyterian church have no jurisdiction.

'4. *Resolved*, That our Commissioners to the next General Assembly be directed to lay this preamble and these resolutions before the Assembly; and they are hereby requested to use all just and honorable means to secure their adoption by that body.'

We presume that so far as the act of 1818 was opposed to slavery, it not only expressed the sentiments of the Assembly, but of our readers generally. Yet this Presbytery are prepared to declare, that they have no sympathy with these sentiments. They seem determined, moreover, that the subject shall be discussed in the next Assembly. We can assure them, that they are coming into conflict with all the deep and settled impressions of Christian sentiment at the North, and, indeed, throughout the world. We have no expectation that any remonstrances of ours would deter them from persisting in their positions. As we have before remarked, we do not feel unwilling to have the discussion arise. Let it come. The eyes of the Christian world are now scrutinizing the Christian public sentiment of the South, and no one can mistake the evident meaning of Divine Providence, in thus throwing this subject directly before the church. We have no doubt but the day will come, when the men who voted for the above resolutions, will weep before God for the act. We appeal to them earnestly, and inquire, do they suppose that God has forgotten the *poor?* Has he ceased to regard the oppressed? Can he approve the system of slavery? Will he sanction a civil institution, which is entirely adverse to his own law, and word, and institutions? The positions which are now taken by ministers of our own denomination, at the South, demand the deep consideration of Northern Christians. There is a testimony on this subject which they are called to bear; and who can longer be silent, when all that is valuable in civil and religious freedom, is thus sacrificed at the shrine of slavery?—*N. Y. Evangelist.*

EMANCIPATION AND COLONIZATION.—The New Orleans Picayune of the 13th inst. says,—'We understand that SIX HUNDRED NEGROES, belonging to a gentleman of this city, lately deceased, are to be liberated according to his will, provided they are willing to go to Africa, in which case ample provision is to be made for their transportation.' O, that abominable Colonization Society!!—*N. Y. Journal of Commerce.*

☞ None the less 'abominable' in its spirit, object, principles and measures, on this account. Hear what the editor of the Colored American says of this Society:

How any body of civilized men, and especially Christian men, or in other words, men professing Christianity, can support a system which is scattering persecution, expatriation, starvation and death, amongst an unsuspecting, inoffensive and defenceless people, we cannot imagine. And how they have so long deceived the public, and still continue the deception, we cannot conceive. Surely these men are given over to hardness of heart, and blindness of understanding, that they may believe a lie and be destroyed.

TEXAS.

☞ The following Preamble and Resolutions of the Tenessee Legislature were presented on the 19th inst. to the Virginia House of Delegates, by Mr. Shields.

Whereas, we have been anxious and attentive observers of the progress of events in Texas, and have not been unmoved spectators of her late gallant and glorious struggle for freedom, and have seen that freedom achieved by those near and dear to us by the ties of kindred and common ancestry; and whereas, we have seen, by a vote of the people of the Republic, an anxious desire manifested to become citizens of these United States; and whereas, we believe that the gallant and chivalrous bravery of Texians in their struggle for liberty and free government, is an assurance of their worth, and sufficient evidence of their qualification to entitle them to brotherhood and citizenship with us; and whereas, also, we believe that the annexation of Texas to these United States is a consummation devoutly to be wished, and an end worthy our best exertions to attain, if it can be done without an infraction of the law of nations, or a departure from the policy or principles of this Government:

Now, therefore, Resolved, *by the General Assembly of the State of Tennessee*, That WE DESIRE MOST ANXIOUSLY *that Texas be acquired to these United States;* and

Resolved, That our Senators and Representatives in Congress be informed of our desire to acquire the Territory of Texas, and to annex it to the United States *by treaty or purchase*, and at such time as they may deem most expedient.

Resolved, That a copy of this preamble and these resolutions be forwarded by the Governor of this State to our Senators and Representatives in Congress, with a request that they introduce them to the consideration of both branches of Congress.

JOHN LOCKE,
Speaker of the House of Representatives.
TERRY H. CAHAL,
Speaker of the Senate.

From the Massachusetts Spy.

MR. ALLEN'S SPEECH,

BEFORE THE LATE CONVENTION OF MINISTERS.

This able and eloquent exposition of the rights and duties of the clergy, in respect to action on the subject of slavery, has been long and anxiously looked for by many; and, although it has come somewhat late into market, they will be glad to find that *choice fruits* do not always spoil by keeping. The speech is now published, with some important additions, and a few slight emendations; but they who had the pleasure of hearing it when delivered, will recognize both the substance and the spirit of the original article. The points discussed are of great interest in themselves; and, for this reason, as well as for local considerations, they deserve, at this time, the special attention of such as would make up an intelligent and correct judgment on the subject. The objection that a minister, in 'publicly expressing his sentiments on slavery, leaves his appropriate sphere of duty,' because that subject is partly of a political nature, is very satisfactorily disposed of, by an appeal to the example of the ancient Prophets, of Jesus Christ, of the Great Apostle, of the Reformers, of the first ministers of New England, and of those who were most distinguished for talents and piety in the time of the American Revolution. In relation to them all, it is shown that they did raise their voice, directly and openly, in opposition to 'institutions' identified with the civil policy of the times, and 'wrought into the very frame-work of civil government.' Several facts are stated, exhibiting the public action of the clergy, both singly and collectively, in relation to the great political questions that agitated the country at the period of the revolution, which will be read with great interest.

The propriety of *conventional* action on this subject—a topic on which so much has been said, and with so little reason—is amply considered, and it is believed, in the judgment of all candid minds, triumphantly vindicated. But it is unnecessary to go into an analysis of the speech. It must be *read*, and read with care, in order to be fully appreciated. A single extract from one of the closing paragraphs, may suffice for a specimen—an extract which ought to be engraven on the heart of every minister in New England.

'If, in New England, where freedom has loved to dwell, and where, as the almoner of God's bounty, she has quenched the people's thirst from the smitten rock, and made them suck honey out of the flinty rock,—if, in the heart of this free commonwealth, the ministers of Heaven's word shall, from a blind policy, a faint heart, or a mistaken sense of duty, refuse to remonstrate against slavery in our land, one would think that nature itself would speak out; that the forests would murmur and sigh; that the rocks would cry out from the mountain; that the hearts of these hills would throb with audible pulsations; that these vallies would wail with unsleeping echoes; and the broad atmosphere be filled with the cries of freedom, in agony for the crushed and bleeding slave, and in sadness over the children she has nourished and brought up, but which have rebelled against her.' NIL ULTRA.

UNCHRISTIAN TREATMENT.

The Rev. Samuel E. Cornish, an amiable and talented colored minister of the Presbyterian church, and editor of the New-York Colored American, makes the following humiliating statement. Tell it not in Constantinople! publish it not in the streets of Calcutta!

We have spent most of the last seventeen years in New York, and we are bold in declaring, that professed christians in the city, have been to us as hypocrites and heathen. We have received at the hands of very few, indeed, that fellowship and christian kindness which were due to a christian brother, and the ministry with which we have been connected, have failed, in all respects, to treat us as an ambassador of Christ. We have been an utter stranger to that sympathy and christian courtesy, which are always due to an afflicted brother, from a christian community, and especially from the ministry of Christ.

They have not done unto us, as in like circumstances they would be done by. When we have appealed to them, through the pulpit and the press, in public and in private, for their sympathy and influence in making provision for the education and salvation of our children, they have, apparently, been inexorable. Their reverence for popular prejudices, and their bending to public sentiment, in their intercourse with their colored brethren, have been characteristic of any thing else, than the benevolence and humility of the holy Jesus.

☞ At a recent meeting of the Barnstable Female Anti-Slavery Society, the following resolutions were adopted:

Resolved, That we as a Society, will strive to lay aside all sectarian, and other prejudices, and gladly welcome to our ranks all, whatever their station, creed, or color, who esteem it a privilege to plead for those who cannot plead for themselves, and knowing that in union lies our strength, will labor to preserve harmony and good feelings among all the members of our Society.

Resolved, That we will use our influence in favor of the immediate, and entire abolition of American slavery in spite of opposition or ridicule; trusting in *Him* alone who has commanded us to break every yoke, and let the oppressed go free.

Important Slave Case.—The District Court of the United States in session at Trenton, Judge Baldwin presiding, has been engaged during a week past, with a suit brought by Culbreth, of Md., against Griscom and others, inhabitants of Salem, in this State, for rescuing a fugitive slave which the plaintiff had claimed, in the vicinity of that town. After a laborious trial, Mr. Southard for the plaintiff, and Mr. Frelinghuyson, and others, for the defendants, the jury returned a verdict on Friday of $1000 damages, and costs against the defendants. A motion was made for a new trial, which will be argued at the next term.—*Norfolk Advertiser.*

A letter from Warsaw announces the arrival of a new ukase from St. Petersburgh, by which all the ancient boundaries of Russian Poland are abolished, and the latter kingdom is finally incorporated with Russia. The inhabitants are to pass freely from one country to the other, without obtaining passports—the custom-houses between Russia and Poland are done away—the children of Polish soldiers are to belong to the Russian government, and to be placed in military schools—and generally the inhabitants of Poland are to be governed by the same laws as those of Russia.

The Rev. W. B. Snead.—We recently published the note by which the P. M. at Eastville, Va. signified the amount of sympathy exhibited by the Rev. W. B. Snead, on the occasion of the murder of a brother minister. We find in Zion's Watchman a letter from Snead himself to the editor of that paper, of which the following is a sample:

As for myself, I want the Union dissolved at once. I would fix the 24th of November, 1837, for that glorious discharge from the burthen we have so long sustained in supporting the people of the North. You recollect, Judge Upsher spoke very emphatically of this inconvenience, in the Virginia Convention, in 1829. You will please do us the particular favor to send no more of your cursed fire brands to this place.—Brother Roach has sent several of your infernal publications back to you; so that you must know his wish on the subject. Brother Mont. Oldham has returned several of these hellish productions.

Yours, &c.
WM. B. SNEAD.

The anxiety of such men to dissolve the Union reminds us of the anxiety of a drunkard who has the horrors, to die. They feel so bad, that they don't consider what will be their condition after a change.—*Emancipator.*

COMMUNICATIONS.

FIRST QUARTERLY MEETING OF THE NORFOLK COUNTY ANTI-SLAVERY SOCIETY.

The meeting was held at Rev. Mr. Bigelow's meeting-house, Walpole, April 26th, 1838. Erastus Worthington, Esq. one of the Vice-Presidents, in the chair. An appropriate prayer was offered by Rev. J. Perkins, of Weymouth.

On motion, the following named gentlemen were chosen a committee on business:—

Rev. D. Sanford, Dorchester;
Rev. Thomas Driver, Dedham;
Rev. Sewell Harding, Medway;
E. Rhodes, Walpole;
Rev. Jonas Perkins, Weymouth;
Mr. Allen, Walpole;
James Whitemore, Weymouth;
Rev. A. A. Phelps, Boston.

While the committee were in session, very interesting remarks were made by E. Worthington, Esq. and Rev. Mr. Ripley. Rev. Mr. Harding, one of the business committee, introduced the first resolution, as reported below, on which he made appropriate remarks; and before any action was taken on the subject, the meeting adjourned to half past one o'clock, P. M.

AFTERNOON.

The Society met pursuant to adjournment. Gen. A. Howe, President, in the chair. Rev. Jacob Ide, D. D. addressed the Throne of Grace.

The following series of resolutions were reported by the committee, and ably discussed in their order, by Rev. S. Harding, Rev. Jacob Ide, D. D. Rev. A. A. Phelps, Rev. D. Sanford, Rev. Thomas Driver, and others.

1st. Resolved, That the principles we advocate, as abolitionists, are those of righteousness, humanity and religion; and they should be calmly examined, and steadfastly maintained, with a firm reliance on the God of the oppressed.

2d. Resolved, That the recent and full report, by Messrs. Thome and Kimball, of the effects of negro emancipation in the British West Indies, affords a practical illustration of what is a safe remedy for the evils of slavery, to wit, *total and immediate emancipation.* It also proves that it confers the greatest earthly blessing on the redeemed slaves, and likewise, becomes highly useful and satisfactory to their former masters.

Whereas, it is believed, that there are individuals in every town, professional men and others, who are abundantly qualified to open their mouth for the oppressed, therefore,

3d. Resolved, That it be recommended to the friends of the cause in this county, to procure some person in each town, or its immediate vicinity, to deliver an address in said town on the fourth of July, or take measures for a public discussion, and take collections on that occasion in aid of the cause; and to do this *without delay*, so that there may be addresses in every town in the county on that day, and no town be obliged, as in former years, to go without such address, because help cannot be obtained from a distance.

4th. Resolved, That the cause of abolition is suspended, under God, upon the diffusion of light and knowledge; therefore it is the duty of every friend of the cause to extend information in every proper way upon this important subject.

5th. Resolved, That it be recommended to the friends of abolition in this county, to take immediate measures for the establishment of an Anti-Slavery Library in each of their respective towns.

6th. Resolved, That unity, both in design and measures, is essential to the accomplishment of the great object of this society.

7th. Resolved, That to secure the final triumph of the cause of emancipation, it is requisite to bring the subject before the community in lectures; therefore, those who open houses of public worship for lectures and addresses, are aiding to promote the great objects of humanity.

8th. Resolved, That the thanks of this body be presented to this church and society, and their pastor, for the use of their house of worship, to extend what we believe to be the high interests of this whole nation.

Voted, To make an effort to raise two hundred dollars, in addition to the amount proposed at the first meeting of the society, in aid of the cause of abolition.

Voted, That each town society be requested to obtain their proportional part of the 1200 dollars, and pay in the same, by quarterly payments; or, if as convenient, all at once, to the Treasurer of this society.

The meeting was closed with prayer by the Rev. Mr. Ripley, of Foxborough.

The Board of Managers met immediately after the close of the public services of the day, and transacted the following business.

It having been understood that Dr. Jesse Wheaton, of Dedham, declined standing as Treasurer of the society, in consequence of his poor health, the Managers voted to excuse him, and chose Dr. Simeon Carpenter, of Dedham, to fill the same office, and J. Messinger, of Dedham, as Auditor in place of Dr. Carpenter.

Voted, That the Board of Managers meet at 8 o'clock, A. M. at all future meetings of the society, and transact the business for the meeting.

Voted, That Rev. Jacob Ide, D. D. and Rev. Sewell Harding, be a committee to make arrangements for the next meeting.

Voted, That the next quarterly meeting be held at Rev. Dr. Ide's meeting-house, at Medway, on the 15th day of August next, at 10 o'clock, A. M.

Voted to adjourn.

APPLETON HOWE, *President.*
ORIN P. BACON, *Rec. Secretary.*

MIDDLESEX COUNTY A. S. SOCIETY.

The MIDDLESEX COUNTY ANTI-SLAVERY SOCIETY held their quarterly meeting, according to previous notice, in the Free-will Baptist meeting-house in city of Lowell, April 24, 1838.

The President, Doct. Amos Farnsworth of Groton, took the chair, and the meeting was opened with prayer by Rev. T. Edson, of Lowell.

Rev. Messrs. Cross, Phelps and Edson, were appointed a business committee for the meeting.

Voted, That we recommend to the several town societies in the county, to raise money by quarterly subscriptions.

Voted, That the board employ agents for the county, as they shall deem expedient.

Voted, That hereafter the quarterly meetings be held for two days.

The following resolutions were presented by the committee, and unanimously adopted.

1. Resolved, That it be recommended to the friends of the anti-slavery cause in this county, to take measures for the immediate establishment of an anti-slavery library in their respective towns.

Whereas it is believed, that there is in nearly every town in this county some person or persons, who might, if called upon in season, be obtained to deliver an address upon the subject of slavery on the 4th of July next; and whereas it is believed, that as good an influence in many instances might be exerted by an address from a mechanic or a farmer, as a regular agent would exert; therefore,

2. Resolved, That it be recommended to the friends in the several towns to procure some person in each town or its immediate vicinity, to deliver an address on the 4th of July next, on the subject of emancipation; and to do this at an early day, so that the several towns may not be obliged to go without addresses on the occasion, except in those few cases in which help can be obtained from a distance.

3. Resolved, That prejudice against color as it obtains in this country, is unchristian, unmanly, proscriptive, mean and contemptible.

4. Resolved, That no man ever did or ever can hold another for one moment in the condition of an American slave—an article of property—without sin, and those persons referred to by our opponents to show that this may in some cases be right, are the most guilty of any who sustain that relation.

5. Resolved, That as men, as Christians, and as American citizens, our concern in the existence of slavery is deep and solemn, and that we are therefore under corresponding obligations to do all that we rightfully can, for its immediate and complete overthrow.

6. Resolved, That the progress which the anti-slavery cause has made during the past seven years, and the circumstances which have attended it, especially the recent movements in Kentucky, refute the charge that the anti-slavery enterprise has retarded the period of emancipation.

The above resolutions were ably advocated by several gentlemen from different parts of the county, and the exercises were calculated to awaken a warmer sympathy for the slave, and urge the importance of pleading for those who are not allowed to plead for themselves.

Voted, That the thanks of this society, be presented to the proprietors of this house, for its use on the present occasion.

Adjourned, and closed with prayer by Rev. O. Scott.

U. C. BURNAP, *Sec'y.*

P. S. Editors in the county are respectfully requested to give these minutes an insertion.

ANOTHER SOCIETY.

MR. EDITOR:—At a meeting of the inhabitants of Saxonville, favorable to the cause of abolition, held April 5th, 1838, it was resolved, that it is expedient to form an Anti-Slavery Society in Saxonville. A committee was then chosen to draft a Constitution; and pursuant to their call, a meeting was held in Saxonville, April 30th. Hanson L. Knowles was called to the chair, and Rev. Wm. A. Clapp chosen Secretary.—Prayer was offered by Rev. Jotham Haven; after which, the Constitution was presented, discussed, and adopted.

The following gentlemen were then chosen officers of the Society:

President, Rev. Jotham Haven.
Vice President, Mr. Nathaniel Gill.
Cor. Secretary, Lewis Jones, Esq.
Rec. Secretary, Mr. Samuel Soden.
Treasurer, Mr. Edward Poor.
Counsellors, Mr. Elijah Puffer, and Mr. Hanson L. Knowles.

Voted, That a copy of the doings of this meeting be signed by the Chairman and Secretary, and transmitted to the editor of the Liberator, for publication.

HANSON L. KNOWLES, *Chairman.*
WM. A. CLAPP, *Secretary.*

AS IT SHOULD BE.

RUTLAND, Mass. May 1st, 1838.

To Wm. L. Garrison, Secretary of B. Mass. A. S. S.

MY DEAR BROTHER,—

The Official Letter from our Representatives to Hon. James C. Alvord, dated Washington, March 22, 1838, showing how disingenuously, meanly and wickedly the *infamous* and despotic Resolution of Dec. 21, 1837, was *got up*, with the previous equally flagrant conduct of the same House of Representatives, touching the sacred right of petition, was last evening read in a meeting of the Rutland Anti-Slavery Society, and was freely commented upon by several of the prominent citizens of the town. There was but one sentiment, and that of indignant condemnation of the course pursued by said House.

Warm approbation was also expressed of the firm stand taken by *our* Hon. Representatives, J. Q. Adams, and others, in exposing to their Constituents and to the *world* this high-handed abuse of power on the part of the *present* majority in Congress. Depend upon it, these things have an *end.* The people will understand the whole matter and it is only necessary that they do so at large throughout the Free States, to write RUIN in Capitals. CALVIN HOW, Esq. a venerable and influential citizen of this town, united with others in the sentiment of condemnation, and, while up, said that, if the inhabitants of R. knew of the proceedings in Congress what the Letter of our Representatives exhibits, the large hall in which the meeting was held, would have been crowded to overflowing, and he thought it was time they should be distinctly informed. He wished, therefore, that the meeting would take measures to have the important document printed in *pamphlet* form, instead of being left to mere newspaper publication, in order that it might be distributed more extensively and attract still more attention. On this suggestion, the REV. MR. CLARK moved that 'this Society respectfully request the Board of the Massachusetts A. S. Society to publish said Letter in pamphlet form—that this society pledge itself to purchase at least one hundred copies, and that Br. Grosvenor be requested to make these resolutions known to the Board.'

Let me here suggest that it will be best *not to encumber* the Letter with comments, so that it may be as extensively circulated as possible.

I thank you, my dear brother, for your publication of our Prospectus, and the kind notice you took of it. It is *honored* by having been first published in the LIBERATOR. *Shoulder to shoulder*, let all the friends of Truth labor, till our Master bid us rest.

As ever, yours, &c.
C. P. GROSVENOR.

ADELPHIC UNION.

The 'Adelphic Union,' a society composed entirely of colored people in this city, closed its meetings for the season on the evening of the first of May. A very able, instructive, and eloquent lecture was delivered upon the occasion, by that faithful and indefatigable friend of the oppressed, Mr. ABNER FORBES, master of the Smith school. No other person has done so much to elevate the character, and improve the condition of the colored people, in this city, as Mr. Forbes. Through his exertions, a Library of considerable extent has been procured for their benefit, and an extensive philosophical apparatus, not inferior to any in the city. A course of about thirty gratuitous lectures has been delivered before the 'Adelphic Union' during the season, some of them by the most popular lecturers in the vicinity. The lectures, as a whole, have probably been equal to any course which has been given in Boston the past winter.

Mr. Forbes has frequently assisted at the lectures, in performing experiments, and in illustrating principles in Natural Philosophy, of which he is a perfect master. The meetings have been well attended, and a great desire for improvement has been manifested by the colored people. Three of the lectures were given by gentlemen of color. The slander which has so often been bestowed upon the colored race,—'that they were not capable of improvement, nor did they desire it,'—has been pretty thoroughly refuted by the great and increasing interest they have taken in these meetings, and by the ingenuity and research evinced by the colored lecturers. The colored people, we have no doubt, feel very grateful for the privileges which they have enjoyed the past year, and they know to whom they are indebted. Mr. Forbes is not an occasional friend,—a fair weather neighbor. He has been for years, constantly and perseveringly engaged in their behalf. Through evil report, and in the face of numerous trials and persecutions, bitter obloquy and reproach, he has maintained their cause.

No pecuniary consideration, we are satisfied, could have induced Mr. Forbes to exert himself to such an extent, in any cause whatever,—nor can wealth repay his exertions. The heartfelt gratitude of those whose welfare he has labored to promote,—the smiles of an approving conscience, and the approbation of his God, will be his rich reward. ELIA.

Boston, May 7, 1838.

VOTE OF THANKS.

Boston, May 1st, 1838.

Agreeably to a resolution passed at a public meeting held in the Smith School-room on the 17th ultimo, at the close of a lecture delivered before the Adelphic Union, the undersigned were appointed a Committee to draft resolutions, expressing their sentiments towards the various gentlemen who had volunteered their services to impart to our minds the sweet 'dew drops' of science.

We, therefore, beg leave most respectfully to submit, to your consideration, the following:

Resolved, That the members of the Adelphic Union, in connection with the public generally, who have attended the very able lectures which have been gratuitously delivered by distinguished, disinterested and philanthropic individuals before the Society, this season, merit our warmest and most sincere thanks.

Resolved, That Mr. Abner Forbes deserves our deepest expressions of gratitude, for his indefatigable efforts in procuring for our use and instruction, a Scientific Apparatus, and securing the services of talented and eloquent lecturers.

Resolved, That the above resolutions be published in the Liberator, and copied by all other periodicals, in favor of the improvement of the colored race.

[Signed,] THOMAS JINNINGS,
JOEL W. LEWIS,
GEORGE WASHINGTON.

The foregoing resolutions were passed by acclamations.

An Anti-Slavery Society has been formed in Beverly, and the following Officers elected.

President, Josiah Foster. 2d.
Vice Presidents, John Wilson, Israel Trask, Luke Morgan.
Recording Secretary, John Tuck, 2d.
Corresponding Secretary, Israel Trask.
Treasurer, Asa Woodberry.
Auditor, Isaac R. Lovett.
Counsellors, Francis Lamson, William D. Crossfield, Amos Lefavor, Jr.

From the Augusta, Ga. Chronicle of April 28.

TERRIFIC AND DISASTROUS CONFLAGRATION.

AT CHARLESTON, SOUTH CAROLINA.

We learn with the deepest regret, by passengers from Charleston, who arrived here this evening by the Carolina Rail Road, that the city of Charleston has been visited by one of the most awful and destructive fires that has ever visited any city in the United States.—ONE THIRD OF THE CITY WAS LAID IN ASHES at the departure of the cars this morning at 6 o'clock.

The fire broke out at a quarter past 8 o'clock, in a paint store on the western side of King street, corner of Beresford street. The wind blowing strongly from the southwest, blew the flames diagonally across King street, and at the time of the departure of the cars the whole section of the city above Beresford street, up to Society street, and east of King street to the Bay, was burnt down or burning. From Beresford to Society are four streets—from King street to the Bay about as many, or perhaps more. The fire had also extended four or five blocks west of King street, and was still progressing with terrific rapidity by that street in the direction of Boundary street, when the cars left. Our informant believes it impossible to calculate what will be the ultimate extent of the fire, as it seemed in no way checked at 6 o'clock this morning.

Among the buildings consumed are a number of churches—the new theatre, the splendid new hotel recently erected, and the whole market except the fish market—nearly all the large merchants in the centre of business on King street were burnt out: among them Parish, Willey & Co., H. G. Kelley & Co., and Bowen & Co., and all in that neighborhood, and the large store house of Miller, Ripley & Co., on the corner of King and Society streets, was catching the flames when our informant left. The Merchants' Hotel, formerly Miot's, had not caught, but it was believed to be impossible to save it. At Norris's Hotel, still higher up King street, and on the west side, they had removed all the furniture and bedding in almost certain anticipation of being burnt out.

A large number of houses had been blown up to no purpose. All the powder in the city was exhausted, and all the water in the pumps, and the people wearied with a whole night's incessant and unavailing toil, found themselves, this morning, able to make but a feeble resistance to the still raging and devouring flames. A number of persons had been killed by the blowing up of houses and throwing furniture into the streets. The steamboat Neptune, lying in the Bay, caught on fire, but it was fortunately extinguished.

The trunks directed to this office, and the Constitutional office, from the newspaper offices in Charleston, failed to come this evening, as we presume no papers were printed there last night; and as the regular mail was closed last night before the fire broke out, no other information had been received here, than that from passengers, which is necessarily limited as to particulars.

This is indeed a mournful catastrophe! A flourishing city laid in ashes—her people burnt out of home and substance, and millions of property destroyed in a single night. The Insurance Companies of Charleston are of small capitals, and will every one no doubt be ruined, and will be unable to make good but a small portion of the losses. Hundreds of families must be utterly ruined by this general calamity—years cannot make Charleston what she was.

Printed slips received from the offices of the Charleston Courier and Patriot, afford the consolation of knowing that those offices have escaped the flames, but they furnish nothing to mitigate the extent of the general calamity, of which our readers had information in our last.

The fire began about nine o'clock on the night of Friday, April 27th, and was not checked until about noon on the next day, having raged with great fury for fifteen hours.

The number of houses burnt is stated in these slips (which come down to 5 o'clock on Saturday) at one thousand. We add a few of the particulars from the necessarily hurried statements which they contain.—*National Intelligencer.*

'The whole area, with the exception of a few houses from St. Philip street to the waters of Cooper river, bounded by Hasell and Society street, is swept through, as by an avalanche, leaving nothing but bare and blackened chimneys.

'The fire was arrested in all quarters at about 12 o'clock M., having burnt for 15 hours unremittingly.

'The amount insured in Charleston is about $1,200,000 of which, it is supposed, the offices here will be able to pay about 60 per cent—a considerable amount on goods is insured in New York.

'But the most melancholy part of our duty remains to be performed, to wit, the record of the death of valuable lives. Among those who perished from want of caution in blowing up houses, was Colonel C. J. Steedman, long known in our community for his valuable qualities; Capt. Duff, of the ship Herald; Messrs. Fred. Schierle, and J. S. Piert. Among those seriously injured by explosions were Messrs. J. D. Bowen and Mr. M. Torley. Several blacks were killed from the same cause.'

THE CHARLESTON FIRE. A slip from the office of the Charleston Mercury of the 30th ult. gives some further intelligence respecting the late destructive fire at that place:

'Total number of dwellings and stores destroyed, including Norton's old Rice Mills, Kerr's wharf, set on fire by flakes falling on a pile of light wood and burnt to the ground, 560. The number of out-buildings destroyed estimated at about 598—total number of buildings destroyed 1,158. Such is the mere arithmetic of this frightful calamity—who shall count the mental suffering, the loss of hope, of security, of comfort! Upon the best estimates which have been made to us, up to the latest hour, we set down the loss of property at over $3,000,000. The whole amount covered by insurance, is not far from $1,500,000. Of this, $75,000 falls upon the Georgia offices, at Augusta. The new Hotel was insured in this city for $60,000, and $40,000 in Augusta. It is believed now, that the offices here will pay all, or very nearly all, of their liabilities.'

THE MEXICAN OUTRAGE.

As the 'Mexican outrage,' so called, has made some noise, the following papers communicated to the House to-day, from the Executive, in reply to Mr. Adams' resolution of the 16th ult., will be found interesting. There can be little doubt of the truth of the Mexican Captain's story. It bears marks of truth,—for the conduct imputed to our countrymen is in keeping with the general tone in which the Texan revolt has been assumed by our citizens towards Mexico. They, (the Americans) says the Hispano-Mexican, '*insulted my political insignia by the grossest obscenities.*' What an indignity to be offered to a government vessel of a friendly nation! If the commander of the Iterbide had had much of the old Castilian in him, he would not have passed over the insult so easily. As it was, however, he scared his assailant mortally, by firing 'two cannon and three muskets,' '*not aimed at the steamer.*'

The following were communicated as the only papers in the possession of the Government on the subject.—*Journal of Commerce.*

Mr. Martinez to Mr. Forsyth.

Mexican Legation,
New Orleans, April 20, 1838.

Sir,—Whilst the notices of an insult pretended to have been committed against the flag of the United States, in the waters of Texas, by the Mexican brig of war Iturbide, were confined to the public newspapers, and I had no documents by means of which I could repel this calumny, I abstained from addressing you on the subject. But as, according to the papers, the attention of the honorable chamber of Senators of the Congress of the Union has been directed towards the charges published against Mexico, by the passengers of the steamboat Columbia, and I am in possession of an official statement from the commander of the said brig relating to the occurrence with the said boat, I have the honor to send you, sir, the annexed extract from that document, with the hope that you will submit it to the notice of his Excellency the President. The captain of the Columbia, and not the captain of the Iturbide, as will be here seen provoked the attack to which this note refers, and the former should, therefore, be responsible for the result, whatever it may be.

Permit me, sir, to repeat to you the assurance of my distinguished consideration.

FRANCIS PIZARRO MARTINEZ.

Hon. John Forsyth,
Secretary of State of the United States.

[TRANSLATION OF THE ENCLOSURE.]

Extract from the official communication of the commander of the Mexican brig of war Iturbide, respecting her encounter with the steamboat Columbia.

To the Commander General of the Mexican squadron:

Brig Iturbide, under sail, 29, 6, longitude 88, 48, west of Cadiz, five o'clock in the afternoon of this day, March 24, 1838.

At the moment when you, sir, announced, by your signals, that you saw sails in the third quarter, I made out the vessel to be a steamboat, coming from the north, and I discovered that she was not the same to which we had given chase this morning, and which was apparently on her way to Brazoria, as this boat has two chimneys, and the other only one. As soon as you gave the signal for chase with all speed, and without our closing, (*sir subjecion a famacion.*) I endeavored by press of sail to cut her her off, steering southeast, clearing away to be ready for action, and taking the other precautions; but on seeing that she was bearing down on my starboard bow, I ordered all my men to take their proper fire and cutting arms, to be ready for an attempt to board.

While we were thus sailing toward each other, as you saw, our distance was necessarily becoming less, and seeing that her stern flag was that of the United States, I hoisted mine with a pendant, and fired a gun without ball. I clewed up my mainsail in order that she should stop her engine for me to examine her; but this was not done; and as on the contrary, her movements towards me were very suspicious, I ordered another gun to be fired, with ball, in a direction very wide of the steamboat, which was done as a notice for her to stop. Instead of doing so, however, she continued on her course, as if with a view of getting past me to the leeward. When I got within a speaking distance, I hailed her three times with a trumpet, and she did not design to give any reply to either call. On the fourth call, an individual answered, loading me with abuse, and telling me if I wanted to see his papers, I should come on board his boat. All this was spoken without the speaking trumpet, and although he was called upon to stop, in order that his papers and his boat should be visited, he did not do so, but on the other hand, continued to insult my political insignia by the grossest obscenities and language.

In consequence of the proceedings, I fired two cannon and three muskets, not aimed at the steamer, for the purpose of intimidating her, that she should do as required. She, however, took no notice of it, but continued on her way, letting off her steam, which was very high, so near me, that the ashes and some warm water fell on board of my vessel.

'God and Liberty!'

On motion of Mr. Cushing, referred to the Committee on Foreign Affairs.

THE MEXICAN COAST BLOCKADED BY THE FRENCH SQUADRON.

Office of the Pensacola Gazette, April 25th, 1838.

The United States schooner Grampus, arrived here this morning from Vera Cruz, bringing intelligence that the French squadron is now blockading the Mexican coast. It was supposed that the Castle of San Juan de Ulloa would be immediately invested, and that from its condition it could not hold out any length of time.

The Mexicans were willing to pay the indemnity demanded by the French, but the latter required some apology, which the Mexican Government refused to make. One individual had offered 10,000 horses, and the church had agreed to supply a million of dollars to carry on the war. The French squadron consists of one frigate and five brigs of war, to which additions are expected. The French ships of war at Martanique and Havanna, had been ordered to repair immediately to Vera Cruz.

There were no American vessels at Vera Cruz when the Grampus sailed. Neither ships of war nor packets are included. The United States sloops of war Ontario and Concord, were left at Vera Cruz, the former will remain there to protect the interests and commerce of the United States.

The Mexican Government is confident of its strength and ability to meet the present emergency, but apprehensions were entertained that if the French squadron should bombard the city of Vera Cruz, the federal party would take part with the enemy and the city would be sacked. All the women and children were removing to Jalapa, a town a few miles from Vera Cruz. The Mexicans and inhabitants were removing all their valuables.

While the Grampus was at Vera Cruz, intelligence was received from the seat of Government that the Mexican Congress had before them a proposition to expel all the Frenchmen from the Republic.

The French brig of war Eclipse also arrived here this morning, and exchanged salutes with our squadron. The Eclipse sailed from Vera Cruz the day before the sailing of the Grampus. She is said to be the bearer of despatches to the French Minister at Washington, and has put in here to give information of the blockade.

OBSEQUIES OF THE DEAD.

CINCINNATI, OHIO, GAZETTE OFFICE, April 30, 1838.

On Saturday afternoon, April 28, the mournful duty of committing to the grave nineteen of the sufferers in the destruction of the Moselle, was performed in this city, associated with a solemn funeral service, upon account of all the sufferers.

As the calamity was peculiar and transcendent in its horrors, so were the funeral obsequies solemn and imposing beyond any thing that has ever taken place in this city. At three o'clock, upon the first toll of the bell, every place of business was closed. It is believed there was no exception. Apparently the whole city was a moving mass to the foot of Broadway, where the procession was forming. This was accomplished according to previous regulations. The deceased, enclosed in proper coffins, were placed in the hearses of the city, which not being sufficient to convey them, the necessary number of carriages were added. When the procession was prepared to move, Broadway to Fourth street, and the contiguous approaches of the intersecting streets were literally choked with one crowded jam of human beings.—Among all these, no word was spoken, no look of levity was indulged. The universal feeling was too deep for any such sensation to be felt.

The progress of the procession, so vast in numbers, so solemn in manner, made every where on its line of movement the deepest impression. Sad and sorrowful faces, hundreds of them bedewed with tears, crowded to windows, doors, and all places of observation.

The interment took place in the public burial ground, and at this last act of respect and kindness, that can be performed by the living, for the dead, some most touching scenes occurred. Those to be deposited in their last earthly rest were all strangers. Some of them were members of the same family, and in one or two instances surviving relatives were present. One mother, a German, whose husband is among the lost, cast herself upon the coffin of her only two children, in agonies seldom witnessed. But we must omit a detail of these scenes.

The impressive funeral service of the Episcopal Church was read by the Rev. Mr. Brooke, and a brief but most pertinent and affecting address made by the Rev. Mr. Sehon of the Methodist Episcopal Church. Our narration here ends, and we presume not to break its effect with any reflections.

A host of the citizens of the towns of Newport and Covington, and of the surrounding country, joined in the procession. It is estimated that more than twenty thousand persons were present.

STEAM BOAT MOSELLE.

The committee appointed to make inquiries into the number lost on the Moselle, furnishes the following statement:

As nearly as can be ascertained, there were on board, at the time of the explosion, Two Hundred and Fifty-Five persons. Of this number—

58	are dead,
56	" missing,
16	" wounded,
108	" saved,
238	

Besides these, several were known to be on board who were not registered.

From the Louisville Journal.

EXPLOSION OF THE ORONOKO.

We mentioned yesterday the bursting of the boilers of the steamboat Oronoke at Princeton, on her way to New Orleans, and the great destruction of human life on board of her. We have since received from our friend, G. W. Jackson, clerk of the Peru, the annexed statement of some of the circumstances of the distressing occurrence. Mr. J. informs us, that the statement, as far as it goes, can be fully relied on, it having been obtained from 15 or 20 of the passengers of the unfortunate boat, who came up in the Peru. We have conversed with several of the passengers, all of whom declare their inability to give any thing like an adequate idea of the scene of horror:

To the Editors of the Louisville Journal.

The steamer Oronoko, Capt. John Crawford, left New Orleans on Monday, April 16. On Saturday morning the 21st, at about 5 o'clock, having made but two revolutions after leaving Princeton Miss., she burst one of her boilers, blowing overboard some 15 or 20 persons, and severely scalding between 40 and 50 that remained on board. Some 6 or 7 of the latter died previous to the departure of the Peru.—Among the scalded that were on board, as near as could be ascertained, there were between 20 and 30 white men, chiefly deck passengers, 5 or 6 women, and about the same number of children from the age of 1 to 4 years, that have since died. Among those that went overboard, about 4 or 5 were saved. Some few cabin passengers were supposed to be missing. The 2d engineer was badly scalded. The 2d cook, (a black,) who was badly scalded, jumped overboard some time after the explosion, and was drowned.

The general supposition of a physician that was on board, was, that few would recover, having been scalded inwardly. The Peru remained so short a time that it was impossible to ascertain the names of the scalded or survivors, some having gone back in the boat, which was towed to Vicksburgh, and some on the Peru and N. Albany, bound up. The number of cabin passengers on board the Oronoko at the time, as near as could be ascertained, was from 75 to 80; on deck, 60 to 70, including blacks and children. Most of the passengers in the cabin were in bed at the time of the accident, otherwise the loss of lives would have been immense. Every effort was made by both passengers and crew to alleviate the sufferings of the unfortunate beings, but of little avail.—The screams and groans were heart-rending in the extreme; prayers and supplications for water, or to put a period to their existence.

Many thanks are due to Captain Shrodes of the Peru, Captain Young of the N. Albany, and Captain Wheeler of the Independence, for their prompt answer to the call of distress. May they never witness a similar scene on their boats. There were also a number of valuable race horses belonging to Col. Oliver and others badly scalded.

Steamboat Oronoco.—The explosion on board this boat took place at about the same time as that on board the ill-fated Moselle, and the destruction of lives in both cases was terrible. The Vicksburg Register of April 13, estimates the loss of lives on board the Oronoco at ONE HUNDRED! The particulars given in that paper are truly heart-rending. Sixteen of the passengers, brought alive from Princeton, had died at Vicksburg. Thirteen had died at Princeton.—Many were instantly killed, and many jumped overboard and were drowned. Of those still living, numbers were in a dreadful state. We notice amongst the names mentioned only one belonging to this State, James L. Harrington, of Roxbury, severely injured.

Dreadful Steamboat Disaster.—The Steubenville [O.] Union of the 24th inst. says,—'It becomes our painful duty to record a serious disaster which took place on board the packet Eutaw, yesterday morning, about six o'clock. The boat was preparing to leave our wharf for Wheeling, in the performance of her daily trips, and the engine had made but two revolutions in backing out from shore, when by some cause two of the flues collapsed, which did great injury to the boat, and many persons on board. The clerk, Mr. Fulton, was slightly scalded; one of the engineers, Mr. Smith, badly scalded—we regret to learn his life is despaired of; Mr. O'Neal, employed on board, had his skull fractured; Mr. Vanosdell, a deck hand, was thrown overboard, and was drowned; an individual, whose name we could not ascertain, is missing. This, we believe, was the first explosion of the kind that ever occurred at Steubenville,—who to censure we know not, but believe it was caused by inattention, and we hope in future more care will be taken.'

The Louisville Journal of April 26, says, Mr. Simon Miller, son of Captain Anderson Miller, formerly of this State, was stabbed through the heart a few days ago, in Mississippi, with a bowie knife. We understand that the perpetrator of the deed killed with a single blow of the same weapon the officer who attempted to arrest him.

BOSTON.

FRIDAY, MAY 11, 1838.

FIFTH ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

New York, May 2d, 1838.

The American Anti-Slavery Society, pursuant to the call of the Executive Committee thereof, met at the Broadway Tabernacle, at 4 o'clock, Wednesday, P. M.

In the absence of the President, Gerrit Smith, one of the Vice Presidents, took the chair. Prayer was offered by Rev. David Thurston, of Maine. Wm. M. Chace, Oliver Johnson, and Charles L. Remand, were chosen Secretaries of the meeting. The afternoon and evening of the first day were occupied in organizing the meeting and hearing statements from different sections of the country, in reference to the progress of the cause. Eleven States were represented, and among the number present we noticed Rev. David Thurston, of Me.; David Root, N. H.; Orson S. Murray, Vt.; S. J. May, E. G. Loring, Wendell Phillips, and Edmund Quincy, Mass.; Wm. Adams, R. I.; Geo. W. Benson and Joel Harris, Conn., B. Lundy and Robert Purvis, Penn.; Beriah Green, Wm. Jay, Samuel H. Cox, and Alvan Stewart, N. J; Chas. W. Dennison, Delaware.

The society met on Thusday morning, with increased numbers. The usual committee were appointed to examine and report on the executive, publishing and financial department, and to nominate officers for the year ensuing.

A few business resolutions were adopted, one appointing a committee to revise the constitution, and report at the next annual meeting; another, commending the establishment of libraries, containing a complete assortment of anti-slavery books, in all the cities, towns, and villages throughout the country. The main subject that interested the meeting was a proposition of Alvan Stewart, Esq. of Utica, N. Y. to amend the constitution of the American Anti-Slavery Society, as follows—that the clause of the second article be struck out, which admits 'that each state in which slavery exists has, by the constitution of the United States, the exclusive right to legislate in regard to its abolition in said State.' This proposition called forth long and able speeches from the legal gentleman of the Society, A. Stuart and G. Smith, Esqs. supporting the motion to strike out; Hon. Wm. Jay, Wendell Phillips, and Ellis G. Loring, Esqs. opposing the same. Other members took a part, but the debate was mainly sustained by these gentlemen. The discussion occupied the greater part of two days, and was negatived on the final vote by 39 to 41 votes, it requiring two thirds to amend the Constitution. Various resolutions, of more or less importance, have been ably discussed, and, with the exception above referred to, adopted with remarkable unanimity [Particulars will be given in our next number.]

NEW YORK—*Tuesday afternoon.*

DEAR FRIEND KNAPP:

The great anniversary meeting of the American Anti-Slavery Society, was held this forenoon in the Broadway Tabernacle, and has undoubtedly given a fresh impulse to our holy enterprise, in connection with the very important business meetings of the delegates. The audience was worthy of the occasion, and at the end of four or five hours from the time of assembling, seemed reluctant to depart. The meeting was opened with prayer by the Rev. Timothy Merritt, of Lynn. A select and very pertinent portion of Scripture was read by Rev. E. M. P. Wells, of Boston. John Rankin, the Treasurer of the Society, made a report, by which it appeared that the total receipts into the treasury from May 7, 1837, to May 7, 1838, had been more than *forty-three thousand dollars*, notwithstanding the terrible depression of the times, and the expenditure more than *forty-five thousand*—leaving the Society somewhat in debt. Henry B. Stanton read a highly interesting portion of the Annual Report of the Executive Committee, in which it was stated that the increase of new societies for the past year had averaged one a day. The total number of publications, printed during the same time, amounted to 615,000! Thirty-eight travelling agents had been in the field, making in the aggregate an amount of labor equal to twenty-seven years. The whole number of persons, whose signatures had been forwarded to the House of Representatives at Washington, praying for the abolition of slavery in the District of Columbia, had been ascertained to be—of men, 213,394—and of women 201,077; and nearly as many to the Senate! But I have not time to go into further particulars.

Speeches were made by James G. Birney, Edmund Quincy of Boston, Dr. James McCune Smith, of this city, Gerrit Smith of Peterboro', and Alvan Stewart of Utica. In haste, yous, &c.

G.

MILITIA LAW.

☞ The following petition was sent to the Legislature of this State on the eve of its adjournment, too late to have any action taken upon it. It deserves the serious consideration of the people of this Commonwealth.

To the Hon. Senate, and the Hon. House of Representatives, in General Court assembled:

The petition of David Cambell, a citizen of Boston, respectfully represents—

That your petitioner is now lying incarcerated within the walls of Leverett street jail, because he deems it unlawful, as a Christian, to train or perform military duty, or to pay a military fine. Believing in the duty of forgiving and loving our enemies, instead of shooting or stabbing them; that, as a Soldier of the Cross, he may use no other shield than that of faith, no other breastplate than that of righteousness, and no other sword than that of the Spirit; and that, as a follower of the Prince of peace, he is bound, in meekness and forbearance, to receive an injury rather than inflict one on another; your petitioner cannot abandon his principles, though not merely his liberty, but his life, shall be forfeited, if he persist in his determination never to wield a military weapon. Your petitioner has been again and again imprisoned, because he will not violate his conscience—or, in other words, comply with the military law of this Commonwealth, by appearing on inspection day, 'armed and equipped' as that law directs. He has thus given the strongest evidence in his power of his sincerity—that he is willing to be torn from the bosom of his family, to have his business deranged, and to be cast into prison, rather than perform an act which he religiously believes to be incompatible with the christian character, and the gospel of Christ. To the penalty of the law, your petitioner submits unresistingly;—but, as a citizen of Massachusetts, entitled to the enjoyment of equal rights and privileges with others, and in the name of impartial justice, he feels bound to protest against the operation of the aforesaid law, as invidious, oppressive and unconstitutional. While the conscientious scruples of others on this subject are respected, and provision is made for their indulgence, those of your petitioner are regarded as spurious, or, at least, he is ignominiously punished for cherishing them in common with a favored sect! Your petitioner does not wear the peculiar garb, nor use the peculiar dialect of those who are called Quakers or Friends, nor is he a member of that Society; and therefore his conscience is trampled upon by the iron feet of the Militia law, because it makes no exceptions for the relief of persons *belonging to any other denominations.* Now your petitioner thinks it must be obvious to every reflecting mind, that a law, which instead of respecting *conscience universally*, merely favors a sect, is contrary to the dictates of reason and the spirit of the Constitution. If its design be to accommodate religious opinions as to a particular act, then all who cherish those opinions are justly entitled to its benefit, in the act specified. If a Quaker is excused from bearing arms, why may not a Presbyterian, a Baptist, a Methodist, or one of any other sect, be excused also, provided their views in this particular are identical? Is liberty of conscience, in Massachusetts, and its untrammelled exercise, to depend upon the color or cut of a man's clothes, or the dimensions of the brim of his hat? No—this is something worse than absurdity—it is a positive injustice—it is persecution and oppression.

Your petitioner, therefore, respectfully entreats your honorable bodies, not merely for himself, but in behalf of thousands in this Commonwealth, whose views respecting war, and all preparations for war, accord with his own, and who are consequently exposed to the same liabilities and sufferings, *to extend the provisions of the militia law*, so as to exempt from military service, all persons, without regard to the particular sect with which they are or may be associated, whose religious principles forbid their using deadly weapons for the destruction of enemies, either in their own defence or for the defence of others.

And as in duty bound, your petitioner will continue to pray.

DAVID CAMBELL.

Leverett street jail, Boston, April 23, 1838.

THE PENNSYLVANIA HALL

Will be opened for public use, on the 14th, 15th, and 16th of the present month.

The public generally, *without distinction as to sect or party*, are respectfully invited to attend. The following will be the order observed:—

Fifth month, 14th, 1838—Morning.

The President will take the chair at 10 o'clock, precisely. The Secretary will read a short account of the origin of, and objects for which the Hall has been erected—also, several interesting letters from individuals at a distance.

After which, DAVID PAUL BROWN, of this city, counsellor at law, will deliver an Oration upon 'LIBERTY.'

Afternoon.

The Philadelphia Lyceum will meet at 3 o'clock, when an essay upon the Lyceum system of instruction, showing its advantages, mode of operation, &c., written by VICTOR VALUE, of Philadelphia, will be read.

At half-past 3 o'clock, JAMES P. ESPY, of Philadelphia, will explain the cause of winds, clouds, storms, and other atmospheric phenomena.

At half-past 4 o'clock, several interesting questions will be read, and referred to different members of the Lyceum for solution at the meeting on the next afternoon.

This meeting will conclude with a discussion of the question, 'Which has the greater influence, *Wealth* or *Knowledge?*' The debate will be opened by two members of the Lyceum; after which any member or visitor may participate.

Adjourn at 6 o'clock.

Evening—meet at 8 o'clock.

Lecture upon Temperance, by THOMAS P. HUNT, of South Carolina, preceded by a short address from ARNOLD BUFFUM, of Philadelphia, on the same subject.

Fifth month, 15th—Morning.

WALTER FORWARD, of Pittsburg, a member of the late Convention for altering the Constitution of this State, will deliver an address upon the right of Free Diicussion, which will be followed by a speech from THOMAS MORRIS, of Ohio, a member of the United States Senate.

Afternoon—3 o'clock.

At the adjourned meeting of the Lyceum, S. W. Fuller, of Philadelphia, will deliver a discourse on the history, present condition, and future prospects of the human mind.

Half-past 4.—Essay by Dr. J. L. Pierce, of Philadelphia, upon the physical education of children.

Several short essays will then be read, some of which will be written by female members of the Lyceum.

Five o'clock.—Answers will be given to questions offered for solution on the preceding day.

This meeting will close with a discussion of the question, 'Which is the greater proof of a man's merit, the opposition, or the approbation, of his fellow men?'

Adjourn at 6 o'clock.

Evening—meet at 8 o'clock.

Speech from GEORGE FORD, jr., of Lancaster, member of the Legislature of Pennsylvania.

Address by ORANGE SCOTT, of Lowell, Massachusetts.

Adjourn at 10 o'clock.

Fifth month, 16th—Morning—meet at 10 o'clock.

Address by WILLIAM H. BURLEIGH, of Penn.

Address by HENRY B. STANTON, of N. York.

Afternoon—meet at 4 o'clock.

Address by ALVAN STEWART, of Utica, N. Y.

Evening—at 8 o'clock.

Lecture upon vocal gymnastics and the art of curing stammerers, by DR. COMSTOCK.

Should C. C. BURLEIGH and L. C. GUNN return to the United States before the opening of the Hall, addresses from both of them may be expected.

By order of the Managers.

JOSEPH M. TRUMAN,
WILLIAM H. SCOTT,
WILLIAM M'KEE,
SAMUEL WEBB,
} *Committee.*

Phila., Fifth month, 2d, 1838.

NOTICE.

The 2nd number of the ANTI-SLAVERY HERALD will be published on Tuesday next, May 15, 1838. All subscriptions for said paper will be received at the clothing store, Franklin Avenue, opposite publication office, (as the publisher will be out of the city for a few days,) until further arrangements are made.

B. F. ROBERTS.

May 11, 1838.

LETTERS.

Moses Sawin, Rebecca Sampson, Wm. Clark, James Fulton, Jr. T. K. Blaisdell, W. Wallace, p. m. S. S. Cowles, George H. Havens, E. H. Wilcox.

FIFTH ANNUAL MEETING OF THE N. ENGLAND ANTI-SLAVERY CONVENTION.

The New England Anti-Slavery Convention will hold its fifth annual meeting, in the city of Boston, on WEDNESDAY, (30th) of May next, and will probably continue three days. The objects of this Convention, and its advantages in giving an impulse to the cause of emancipation, are well known. Distinguished advocates of the cause, from other sections of the country, are expected to be present, to aid in the deliberations. And, as it was never more desirable or important than now, that the Convention should be well attended, it is earnestly hoped that local societies throughout New England will see that they are represented on the occasion by large delegations.

☞ Editors of anti-slavery papers, and others friendly to the cause, are requested to give the above an insertion in their columns.

MAINE.

SAMUEL M. POND, President.
WM. SMYTH, Brunswick, Secretary.

NEW-HAMPSHIRE.

JAMES PERKINS, Portsmouth, President.
JOHN FARMER, Concord, Secretary.

VERMONT.

H. F. LEAVITT, Vergennes, President.
E. D. BARBER, Middlebury, Cor. Secretary.
M. D. GORDON, " Rec. "

MASSACHUSETTS.

FRANCIS JACKSON, Boston, President.
WM. LLOYD GARRISON, Boston, Cor. Secretary.
AMOS A. PHELPS, " Rec. Secretary.

RHODE-ISLAND.

PELEG CLARK, Coventry, President.
ELIAS SMITH, Providence, Cor. Secretary.
OLIVER JOHNSON, " Rec. Secretary.

CONNECTICUT.

JOHN T. NORTON, Farmington, President.
HORACE COWLES, " Secretary.

VERMONT ANTI-SLAVERY CONVENTION.—In accordance with a resolution of the State Society, the first Anti-Slavery State Convention will be holden, by Divine permission, in the Union meeting-house, at Chester, on Wednesday, the 23d May next. Business meeting at 8 o'clock, and public exercises at 10 o'clock, A. M. A general attendance from all parts of the State is solicited, especially of all friends to the cause, and of all persons who are willing carefully to examine the subject.

In behalf of the Executive Committee of the Vt. Anti-Slavery Society. J. A. ALLEN, *Sec'y.*

Middlebury, April 10, 1838.

IMPORTANT MEETING.

The annual meeting of the Pennsylvania State Anti-Slavery Society for the Eastern District, will be held, in Philadelphia, at the *Pennsylvania Hall*, on the 16th of Fifth month, (May) next, at 10 o'clock, A. M. Auxiliary Societies throughout the State, and especially in the Eastern District, are earnestly requested to send Delegates.

Editors of papers friendly to the cause of Freedom, are requested to copy this notice.

GEO. PENNOCK, *Rec. Secretary.*

PROSPECTUS OF THE YANKEE FARMER AND NEWS LETTER, DEVOTED TO *Agriculture, Horticulture, and the Useful Arts; to Miscellaneous Reading and General Intelligence.*

This paper has been published a few years in Portland, and has become permanently established as a useful journal. For the purpose of extending the circulation of the FARMER, and rendering it still more valuable, it will be enlarged at the commencement of the next volume, and published simultaneously in Boston and Portland, edited by S. W. Cole, who will be assisted by the experience and observations of the best practical farmers and gardeners in New England and other sections of the country; a good number of whom will be contributors. The Farmer will serve as a medium of communication by which intelligent farmers, gardeners, and mechanics can interchange their views for the benefit of themselves and the community.

In publishing in two places there will be greater advantages for collecting valuable matter for the paper, and as the publishers have a seed store at each office, with a daily communication between the two cities, and the editor and others practically engaged in farming and gardening, are making experiments on numerous kinds of vegetables and fruits from different sections and climes, that superior varieties may be brought into notice through the columns of the Farmer, and furnished at the seed stores, the readers of this paper will have convenient opportunities for obtaining the best productions that the country affords.

Farmers are making great improvements by the aid of science and the experience of each other; and those who read agricultural papers find that they add both pleasure and profit to their business, as they learn from the experiments of others, many useful things which otherwise would cost them much time, expense and delay; while those who toil on in the old way, will soon find themselves in the back ground, laboring to disadvantage.

TERMS.—Volume fourth will commence on the first Saturday in January, 1838. It will be printed in good style, on fine paper, royal size, quarto form, with a title page and index at the close of the year, making a large, handsome volume of more than 400 pages, at $2 in advance or within three months—$2,25 within the year, or $2,50 if not paid within the year. Agents who obtain five subscribers and collect and forward the pay, shall have the sixth copy gratis so long as they keep that number good, or ten per cent. Post Masters are requested to act as Agents.

C. P. BOSSON, 34 *North Market-st. Boston, Mass. Publisher.* *Nov.* 1837.

SELECT SCHOOL IN N. MARSHFIELD.

THE Summer Term of Miss ELIZABETH LEWIS' School will commence May 21st, in which will be taught the higher branches of an English Education and the French Language, plain and ornamental Needle Work; Painting, and the projection of Maps.

The School will be furnished with Globes and an Orrery to illustrate the principles of Astronomy.

A few Scholars can be accommodated with board in the family with the Teacher, if application be made in season.

For further particulars parents are referred to
Edward P. Little, Esq. North Marshfield.
Daniel Phillips, Esq. N. Marshfield.
Rev. Mr. White, S. Marshfield.
Rev. S. J. May, S. Scituate. May 11.

YOUTH'S CABINET,

Published by Isaac Knapp, 25 CORNHILL, BOSTON:

☞TERMS—$1 per annum in advance—or, $1,25 if not paid within three months. Each number containing a handsome wood engraving. CONTENTS of No. 1—Vol. 2. Purity of Mind—Sugar, culture of the Cane, and preparation of unrefined Sugar—Mary Neal, a Prison sketch—The Decline of Life—Credit, its meaning in the language of a Newspaper—Reading, a taste for, to be cultivated in early life—Filial duties, feelings towards Parents—Schools, being extracts from Kimball & Thome's Journal of Tour in West Indies—Uncle Simeon's Sayings—Instruments of War, when may they be destroyed—Brothers and Sisters—The well-regulated Family—Heaven—Little Children—One thing Certain—A Precious Thought—William Woolliscrot—Each moment, when to be improved—Miscellaneous Selections—Poetry—Dictionary.

The Cabinet is edited by one of our most popular writers for Sabbath Schools. Efforts will be made to render the Cabinet worthy of an extensive circulation.

Ten copies will be sent to one address for 70 cents per copy.

Twenty copies, to one address, 60 cents per copy.

Thirty copies, to one address, 50 cents per copy. May 11.

INTERESTING WORK.

ALTON TRIALS of Winthrop S. Gilman, who was indicted with Enoch Long, Amos B. Roff, Geo. H. Walworth, Geo. H. Whitney, William Harned, John S. Noble, James Morss, Jr., Henry Tanner, Royal Weller, Reuben Gerry, and Thaddeus B. Hurlbut; for the crime of Riot, committed on the night of the 7th of November, 1837, while engaged in defending a printing press from an attack made on it at that time, by an armed mob. Written out from notes of the trial, taken at the time, by a Member of the Bar of the Alton Municipal Court. Also, the trial of John Solomon, Levi Palmer, Horace Beall, Josiah Nutter, Jacob Smith, David Butler, William Carr, and James M. Rock, indicted with James Jennings, Solomon Morgan, and Frederick Bruchy; for a riot committed in Alton, on the night of the 7th of November, 1837, in unlawfully and forcibly entering the Warehouse of GODFREY, GILMAN & Co., and breaking up and destroying a printing press. Written out from notes taken at the time of trial, by William S. Lincoln, a Member of the Bar of the Alton Municipal Court.

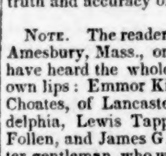
The work contains a lithographic view of the mob attacking the warehouse of Godfrey, Gilman & Co. For sale at 25, Cornhill. Price, 50 cts. May 11.

JUST PUBLISHED.

LETTERS to CATHERINE E. BEECHER, in reply to an Essay on Slavery and Abolitionism, addressed to A. E. Grimke. Revised by the author.

Published by Isaac Knapp, 25 Cornhill. Price, 31 cents single—$3.00 per dozen. May 11.

AUTHENTIC NARRATIVE OF AN **American Slave!**



NARRATIVE of JAMES WILLIAMS, an American Slave; who was for several years a driver on a cotton plantation in Alabama. Published and sold by ISAAC KNAPP, at 25, Cornhill—price, bound, 25 cts; paper covers, 18 3-4 cts.

This work contains the simple and unvarnished story of an American Slave,—of one whose situation, in the first place, as a favorite servant in an aristocratic family in Virginia, and afterwards as the sole and confidential driver on a large plantation in Alabama, afforded him rare and peculiar advantages for accurate observation of the practical workings of the system. His intelligence, evident candor, and grateful remembrance of those kindnesses which in a land of slavery made his cup of suffering less bitter; the perfect accordance of his statements (made at different times and to different individuals) one with another, as well as those statements themselves, all afford strong confirmation of the truth and accuracy of his story.—EDITOR.

NOTE. The reader is referred to John G. Whittier, of Amesbury, Mass., or to the following gentlemen, who have heard the whole or a part of his history from his own lips: Emmor Kimber, of Kimberton, Pa., Lindley Choates, of Lancaster Co., do; James Mott, of Philadelphia, Lewis Tappan, Elizur Wright, Jr. Rev. Dr. Follen, and James G. Birney, of New York. The latter gentleman, who was a few years ago a citizen of Alabama, assures us that the statements made to him by James Williams were such as he had every reason to believe, from his own knowledge of slavery in that State. mar 30.

AGENCY.

I. KNAPP, 25 Cornhill, is agent for all the publications of the American Anti-Slavery Society. The Quarterly Magazine will shortly be issued, in an enlarged form, at $5.00 per year. The most popular writers in the Anti-Slavery cause are engaged as regular contributors to this work. The Quarterly, Human Rights, and Slaves' Friend, will be delivered from the office in Boston, free of postage, in any quantity, to those who pay in advance. tf March 1.

NOTICE.

The Temperance House, 118, William Street, New-York, will be continued as usual, till the first of May, when it is expected it will be opened at 21, Beekman Street, where good accommodations for transient company shall be furnished, and the best vegetable and fruit diet New York affords, shall be provided.

ASEMATH NICHOLSON.

New York, March 19th, 1838. tf

FOR SALE,

Three lots of land in Milk Row, Charlestown, containing one third of an acre each. For further particulars, inquire of the subscriber, PRIMUS HALL, corner Southack & George St.

Also, to let, a house situated in Milk Row, possession given April 1. Enquire as above. Feb. 5.

CARRIAGES.

THE SUBSCRIBER has on hand a few light Carriages, Buggies, covered and open Waggons—all of which will be sold at reduced prices.

E. SHEPARD.

N. B. All of the above articles are made to order, and warranted.

Walpole, April 7 6w

LITERARY.

LINES

To the memory of Mrs. Lucia Anne Farrand Kent, wife of George Kent, Esq., and President of the Concord Female Anti-Slavery Society, who departed this life, February 12, 1838, aged 39 years.

'Blessed are the dead who die in the Lord.'

How shall we say that thou art gone,
O best and loveliest one!
Yet here in this so darkened earth,
With cheerful faith live on?
Taught sadly of life's fading joys
That died and went with thee,
How shall our sorrowing love bow down
Humbly to Heaven's decree.

Many were dying on the earth
Upon thy dying day,
And many since that mournful hour
Have sadly passed away,
And many a lonely heart is left,
And many an aching brow,
But none have wept a deeper loss
Than we are weeping now.

The beauty of thy daily life
On ours like sunshine came,
And those shall bless thy memory
Who only heard thy name.
And those who knew thy name nor face,
If prayers are heard in Heaven—
The suffering and the dying slave,
For whom thine own were given.

In all life's loveliest charities
Unwearied and minute,
With sweetness breathed from every look
E'en when thy lips were mute;
Such wide benevolence as springs
From feeling's kindly play,
Fed by that intellectual fire
Which guides and guards its ray.

Thou wert—but words are faint and weak
To those who knew thee most,
And tears to strangers feebly speak
Of what we've loved and lost—
O grateful should we rather be
That thou wert *once* our own,
Than murmur at thy parting hence,
Or weep that thou art gone.

An humble yet a trusting faith
Was thine, and it is ours,
And therefore can we calmly look
Upon our dying flowers;
And therefore can we see *thee* go,
Our loveliest and our best,
And yet that hope sublime and high
Be still our bosom's guest.

The hope! the christian's glorious hope,
The hope of life to come!
Dark were our sorrow for the dead
Were earth our only home,
And mournful our abiding here
And faltering were our faith,
Deemed we our being numbered nought
Save human life and death!

We walk upon this changing earth
As in a troubled sleep,
And dreams fantastic throng the heart,
And night is round us deep;
We dream of something we have been,
Of something we shall be;
But when the death-film shrouds the eyes
The soul may clearly see.

May see what mortal hath not seen
Nor mortal ear hath heard,
Nor heart conceived, nor hope desired,
E'en from His promise word:
And happy thou when darkness fell
Upon thy *earthly sight*,
To go where every shadow melts
In full, unclouded light.

I wished, when thou wert smiling near,
My life like thine could be—
O more is left to pray for now—
That I might die like thee;
Live with unselfish life like thine,
And loved with such a love,
And dying, seek what thou hast found,
Our Father's home above! M. S. N.

From the Commonwealth.

LINES

On reading the Poems of Elizabeth M. Chandler.

I may not make a pilgrimage, a long and weary road
To weep and strew with votive flowers, thy lowly burial sod,
Yet will thy hallow'd thoughts, enshrined, in language warm and pure,
Impress'd on memory's living page, in brightness long endure.

The aspirings of thy youthful heart, on holiest wing ascending,
The sweet and lofty, in the lay, of the 'Devoted' blending,
The exil'd Indian's fervent, deep, and proudly toned 'Appeal,'
The horrors of the 'Battle-field,' which coldest hearts might feel.

But chief for Afric's sacred cause, thy noblest strains awoke;
And on the stern oppressor's ear, in holy pleadings broke;
And varying as each various chord, that sways the human breast,
Arose persuasion, argument, in graceful vesture drest.

Joy to thy spirit, faithful one! no more a helpless band
Are those with whom thy soul was join'd, contemned on every hand,
But stronger, bolder, swells the flood, which soon a mighty tide
Shall wash the hateful stain away, that dims thy country's pride. CECILIA.

HUMAN FLOWERS.

BY RICHARD HOWITT.

Sweet Lucy has chosen the lily, as pale,
And as lowly as she, still the pride of the vale:
An emblem more fitting so fair and retired,
Heart could not have chosen, nor fancy desired.

And Ellen, gay Ellen, a symbol as true,
In the harebell has found, and its delicate blue:
Forever the blossoms are fresh in her eyes,
As dewy, as sweet, and more soft than the skies.

And Jane, in her thoughtfulness, conscious of power,
Has gazed in her fervor on many a flower,
Has chosen, rejected, then many combined
To blazon her graces of person and mind.

Whilst Isabel's face, like the dawn, in one flash—
Far need she not wander to bank and to bush;
Well the tint of her cheek the young Isabel knows,
For the blossom of health is the beautiful rose.

And Mary, the pensive, who loves in the dusk
Of the garden, to muse when the air is all musk;
Will leave all its beauties, and many they are,
To gaze, meek in thought, on the jessamine star.

And Kate, the light butterfly Kate, ever gay,
Will choose the first blossom that comes in her way;
The cistus will please her a moment, and then
Away wilt she flutter and settle again.

But Julia for me, with her heart in her eyes,
The child of the summer too warm to be wise:
Is the passion flower near her, with tendrils close curled,
She can smile whilst she suffers, 'tis her's for the world.

All are lovely, all blossoms of heart and of mind;
All true to their natures, as Nature designed:
To cheer and to solace, to strengthen, caress,
And with love that can die not to buoy and to bless.

With gentleness might, and with weakness what grace!
Revelations from heaven in form and in face;
Like the bow in the cloud, like the flower on the sod,
They ascend and descend in my dreams as from God.

MISCELLANEOUS.

From the N. Y. Commercial Advertiser of April 28.

THE GREAT WESTERN.

We cannot help rejoicing at the visit to our waters of the steam ship Sirius, and of her noble consort, the Great Western. Nor are we singular in our feelings of gratification. Our whole city is glad at the prospect of bringing this mother and daughter—glorious old England and proud young America—in closer proximity. And the feelings of our people have met a warm and hearty response in the bosoms of the officers and agents of the stranger ships, and of her majesty's representative and subjects resident among us. A substantial evidence of this reciprocity of feeling was manifested yesterday, in the splendid fete given on board the Great Western, connected with the official visit of the Mayor and Corporation, by Lieut. Hoskin, R. N., commander of the ship, and Richard Irvin, Esq., the agent of the company.

The company was received on board with true sailor-like welcome, by Captain Hoskin and the crew, all in uniform for the occasion. The first hour was spent in examining the ship, and there was but one voice, that she is one of the most splendid naval structures, whether as regards her model, her appointments, or her decorations, ever seen in these or any other waters. Her burthen is 1,340 tons, of which it is computed the gross weight of the steam apparatus is 490—that of the boilers alone, with the water they contain being 180, and the piston cranks 17 tons each.

The machinery all works under deck, and is so placed that persons walk in the midst of it, and see its operations most fully. The piston action is not horizontal, as in most of the English engines, but perpendicular, with a very short stroke—not exceeding six or seven feet. The peculiarity of the engine is, however, that the crank action is above the walking beam, instead of below, as in American steamers—the cylinders being much further below the decks than the axles of the paddle wheels. The wheels are entirely of iron, with the exception of the floats, which are very narrow. By the use of iron, the wheels appear much slighter than in American steamers, though not at all inferior in strength.

The machinery is all so massive, and of such perfection and beauty of workmanship, as at once to arrest the attention, and excite the admiration of the beholder. The engine room is admirably arranged. The engineers are not cramped up in a place too small for convenience, but have plenty of room to attend to the operation of the engines, and to pay due attention to their working. Affixed to the frame work of the engine is a clock, or index, by which the number of strokes performed by the machinery, and the rate of their performance, are shown with the greatest accuracy, and we were told that, without requiring to be again wound up, it will mark as many strokes as will suffice for the whole voyage; it is a most ingenius, and, we believe, novel invention.

Every thing in the engine room—the floors, steps, &c. &c. is of iron, and the most perfect neatness prevails throughout. In the space surrounding the engines is stowage room, in iron boxes of very convenient construction, for 800 tons of coal, while the diameter of her paddle-wheels is no less than 36 feet; they are moved by a 450 horse power. This statement will convey some idea of the force and rapidity with which she can be propelled through the water, and the fact that the ship performed the voyage in less by half a day than the time specified by the gentlemen of science in England who examined her apparatus, is the best commentary upon the accuracy of their calculations.

The dimensions of this fine vessel are such as to afford a state cabin or saloon of 82 feet in length, with an extra breadth of 34 feet, but of this a certain portion is taken up on each side for convenient and separate sleeping berths, except in the centre, where the entire space, being left open, forms, instead, two commodious recesses, elegantly fitted up with sofas and looking-glasses. This saloon is decorated in the style of the age of Louis Quatorze. The sides, which separate it from the sleeping berths, consist of pannels divided by upright pilasters, surmounted by capitals of that character. The pannels contain allegorical and emblematic paintings in the style of Watteau. The subjects are too diversified to allow us to enter into particular detail, but they are tastefully designed and executed, and are evidently the work of an eminent artist.

The prevailing color of the apartment, pilasters, &c. is a light salmon or flesh color, with rich gold ornaments and decorations; but the frames of the looking-glasses are in imitation of Dresden china, and those of the settees are carved oak. The cushions of the latter are covered with what is in England a new article, composed of horsehair and American grass, said to be of greater durability than silk, of which it has very much the appearance. This apartment is certainly one of the most elegant and costly of the kind ever executed. At the lower end of this saloon, on the right, is a small apartment elegantly fitted up, with sofas and draperies, as a withdrawing room, exclusively for the use of the lady passengers. At the corresponding corner on the left are the steward's rooms, and a stair-case leading to a cabin under the saloon, entirely fitted up with sleeping berths of the first class, for gentlemen.

The fore-cabin, which is divided from the principal one by the engine-room, is forty-six feet long, and of a proportionate breadth, having on each side berths enclosed by partitions, and doors painted to resemble oak, ornamented with gold mouldings; and beyond is a mess room for the officers of the ship.—The whole number of berths, is one hundred and twenty-eight, exclusive of those for servants and other accommodations.

In case of any derangement of machinery, however improbable, she is furnished with four masts, rigged something in the manner of a schooner, so that as a sailing vessel she could perform her voyage with tolerable speed. Every precaution has been taken to guard against the possibility of danger; and the visiters yesterday all expressed the highest satisfaction at the completeness and excellence of the arrangements.—And we hesitate not to repeat, that in regard to strength, convenience, and the elegance of her decorations, the Great Western is one of the most superb steamers ever yet launched by any nation, and one of the noblest specimens of enterprise that ever floated on the waves of the Atlantic.

* * * * *

One of the most interesting circumstances of the occasion, and the only one which produced any feelings but those of congratulations, [says the Journal of Commerce,] was the presence of John Ridge, one of the principal chiefs of the Cherokees. While the mutual congratulations and pledges of friendship were going on between the citizens of two great nations, on opposite sides of the Atlantic, the presence of Ridge must have raised in the minds of all Americans a consciousness, that the treatment of our nation toward the defenceless nations on this continent was in marked and dishonorable contrast with our professions. Both nations might well indeed stop their professions and hide their heads at any occurrence which should bring to remembrance the cruelty with which they have sacrificed all the rights of feeble nations. Mr. Tallmadge, Alderman elect for the Ninth Ward, gave the 'health of John Ridge, one of the principal chiefs of the Cherokee nation.'

Mr. Ridge, says the Express, made an appropriate and really eloquent speech in reply: I will say nothing of Indian or American politics, he remarked, I pledge you in the beginning. Whatever my tribe think of them, or of their grievances, this is not the place to trouble you with them. A son of the forest as I am, and speaking your language, but by adoption, as taught me in the schools of New England, I cannot say what I would, and what I can say, I cannot say well [hear]---I must, however, tell you how to conquer the Indian. Force will not do it. You may kill them to be sure. You may weary out life by little tortures. You can exterminate them, or drive them to the morasses as you have the Seminoles, but yet they are unconquerable by force. [hear.] The white has a weapon that will conquer them, and that is kindness—that is friendship---that they cannot resist. The Indian loves liberty with an enthusiasm, even the American children know not of. All nations submit to slavery at times, but the Indian, to whom slavery is death.—[Cheers.]

I did not come, however, to talk of my nation or of the aborigines who ever dwelt upon and around all these shores, where now are your steam ships and your splendid cities. England and the Americans have done us a wrong, it is too late to repair.—The nations in common stand charged with the sin.—[Hear.] The constitution of this country, in its organization of the State Governments, did us a wrong, in the great good it did you, to the cause of civil liberty, and to mankind. But we have submitted to our fate. I come from our new home—from the regions beyond the Mississippi. We have liberty there. Differ as I may with Boudinot and John Ross, I differ with them, not in the least, in the love the whole Cherokee nation have for liberty. (Hear.)

These remarks were received with loud cheers, and Mr. Ridge concluded by offering a sentiment.

ADDITIONAL PARTICULARS.

We take the following particulars in relation to the late Steam Boat accident, from the Cincinnati Whig of Thursday evening, April 26th.

Thursday, 1 o'clock, P. M.

We have just returned from the scene of horror occasioned by the explosion, and the account above published, instead of being in the slightest degree exaggerated, [as has been intimated by a few,] falls *far short of the dreadful reality.* The fragments of human bodies are now lying scattered all along the shore, and we saw the corpse of a number, so mangled and torn, that they bare scarcely any resemblance to the human form. We also saw several with their heads and arms entirely blown off; others with only a part of the head destroyed, and others with their lower extremities shivered to an apparent jelly. Fragments of the boilers, and other portions of the boat, were thrown from fifty to two hundred yards on the shore, some of them having passed entirely over the two rows of buildings on the street, and a portion of the boilers tearing away the gable end of a stable situated high up the steep hill in the rear of the houses, at least 200 yards from the boats. Other parts of the boat were driven entirely through a large house on the street, entering through the windows on one side and passing out at the other. It is positively stated that one man was picked up this morning on the Kentucky side, having been blown completely across the river.

The wreck of the boat now lies near the steam Water Works, [about three quarters of a mile below where the accident occured.] having her chimneys and about half of her upper cabin above the water. A great many persons are employed in gathering the bodies, freight, &c. Only four bodies have to-day been taken from the boat, viz. a German woman and her two children, and another small boy. The number of dead and mangled bodies, *altogether*, that have been recovered, is about twenty, as nearly as has yet been ascertained. A number of persons, severely wounded, have been sent to the hospitals, but whose names we have not yet heard. One young man of the name of Edward Sexton, from Connecticut, we saw in a neighboring house, dreadfully scalded; but his physician thinks he will certainly get well.

The lower deck of the boat is yet entirely under water, and when the boat shall be raised, a very large number of persons, it it expected, will be found.

There are no doubt more persons lost than we have stated. We conversed, a while ago, with Mr. Broadwell, the Agent of the boat, who says positively, that there were ninety-five deck passengers, whose names were entered on the boat's register, at Pittsburg, Wheeling, and other towns on the river above this place, for Louisville, St. Louis, and other places below. Here, then, are *one hundred and thirty passengers* that must have been on board, exclusive of the very large number who took passage at this place.

The boat was unusually crowded, and Mr. Broadwell thinks the whole number on board, at the time of the accident, cannot be but little, if any, short of THEE HUNDRED persons. From the best information we can gather, it does not appear that more than 30 or 40 of this number are known to have been rescued. It is therefore probable, that the whole number drowned or destroyed, *is somewhere in the neighborhood of* TWO HUNDDED, OR TWO HUNDRED AND THIRTY OR FORTY PERSONS! It is impossible that any accurate detail of the dead and missing can ever be made, or the precise number ascertained. A very large portion of them were deck passengers, whose humble sphere in life, will preclude the possibility of finding out their names.

In addition to those we have already mentioned as having been *lost* or *killed*, we have *ascertained the following*:—

Col. Fowle, U. S. Army, on his way to Florida—family resides in Washington city—body not found, but several articles known to be his.

David James, London county, Virginia--he had about his person $35 in cash.

John G. Freeman, Middletown, Ohio—had in his pocket book, $482.

George Glasser, Cincinnati.

James Barnet, Rolls county, Missouri.

James B. McFarland, Knox county, Ohio—had about him $465.

Robert Watts, a young man whose father resides in Newport, Ky. We saw the father weeping over the corpse.

James Douglas, merchant of Chillicothe, Ohio—had $20.

Colly Dillon, boat hand.

Mr. Burns, a young man, book binder, from Philadelphia—his mother was weeping over the body.

Two of the Engineers—One named James Madden, a boy learning the engineering business, was near the others, but escaped.

The chief and second Clerks—the latter is stated in our extra to have escaped—but this proves to be erroneous—he was found alive but has since died, as we understand. The name of one of the clerks is Bowman, but we have not yet ascertained which one.

Calvin R. Stone, Shrewsbury, Massachusetts—had $93.

Miss Dunham, daughter of a Methodist clergyman living on the Miami.

Mr. Chapman, a young man—saddler—Cincinnati.

Henry Casey, a young man—boot maker—Cincinnati.

B. Mitchell, bar keeper of the boat.

These are all the particulars we have as yet been able to ascertain. The names of several of the dead bodies found, have not been discovered.

DEFERRED ARTICLES.

ACT OF THE LEGISLATURE OF MASSACHUSETTS.

AN ACT to regulate the sale of Spirituous Liquors.

Be it enacted, &c. as follows:—

Sect. 1. No licensed innholder, retailer, common victualler, or other person, except as hereinafter provided, shall sell any brandy, rum, or other spirituous liquors, or any mixed liquor, part of which is spirituous, in a less quantity than fifteen gallons, and that delivered and carried away all at one time, on pain of forfeiting not more than twenty dollars, nor less than ten dollars for each offence, to be recovered in the manner and for the use provided in the twenty-sixth section of the forty-seventh chapter of the Revised Statutes.

Sect. 2. The county commissioners in the several counties, may license for their respective towns, as many apothecaries or practising physicians, as they deem necessary to be retailers of spirituous liquors, *to be used in the arts*, or for medicinal purposes only; and the mayor and aldermen of the several cities, may, in like manner, and for like purposes, license apothecaries as retailers for their respective cities; and the court of common pleas in the county of Suffolk, in like manner, and for like purposes, may license apothecaries or practising physicians, as retailers in the town of Chelsea, which licenses shall be granted in the same manner and under the same restrictions now provided by law for licensing retailers; provided that the number of persons so licensed shall not exceed one for every two thousand inhabitants, and in towns containing less than two thousand inhabitants, one person may be licensed; and provided further, that in such cities and towns where there is no apothecary, or practising physician, such other person or persons may be appointed as aforesaid, as may be deemed proper by said county commissioners, and no person so licensed shall sell any spirituous liquor to be drunk in or about his premises, on pain of the forfeiture provided in the first section of this act.

Sect. 3. All licenses hereafter granted to innholders, retailers, and common victuallers, shall be so framed as not to authorize the licensed persons to sell brandy, rum, or any other spirituous liquors; and no excise or fee shall be required for such a license.

Sect. 4. The provisions of all laws now in force, inconsistent with this act, are hereby repealed.

Sect. 5. This act shall take effect on the first day of July next, but shall have no operation upon any licenses granted previous to that time.

Approved by the Governor, April 19, 1838.

IN THE NEW-YORK ASSEMBLY.

Report of Committees.

By Mr. Silliman—A report from the judiciary committee on the subject of slavery and the slave-trade in the District of Columbia, including resolutions asserting that Congress have the power to abolish slavery in the District of Columbia, and that the slave-trade in said District ought to be immediately abolished.

Also on the petitions for an abolition of all laws which make a distinction on account of color—the committee believing that there are no such laws—that all such distinctions that exists is made by the constitution.

The same committee report on the petitions for an extension of the right of trial by jury to fugitive slaves, or persons claimed as such, that the right is already given by the writ of *homine replegiando*, which law has been pronounced unconstitutional by several courts of this state and the United States; they therefore do not advise the enactment of any farther laws on the subject until it is established that the Legislature has a right to make any law at all. Laid on the table.

By Mr. Taylor—From the minority of the judiciary committee, in relation to the several petitions respecting slavery in the District of Columbia, concluding with resolutions that Congress has power to abolish in the District of Columbia and the territories—that it ought so to abolish it, and that no more states should be admitted in which slavery is tolerated.

A. E. GRIMKE.

☞ A Boston correspondent of the Detroit Morning Post speaks of Miss Grimke's effort before the Legislative Committee of this State, as follows:

You have probably heard that Miss Grimke, a pretty quakeress from the south, recently addressed the House of Representatives on the subject of slavery. I had the pleasure of being present.—The Hall was crowded to overflowing; probably so large and respectable an audience never assembled in that building before. Upon my entrance, I discovered that the ladies filled about half the room, and with my customary *non chalance*, I crowded myself into a seat between two handsome 'black eyed Susans.' However, that has nothing to do with Miss Grimke. To tell the truth, she is a woman of splendid eloquence, and has made me nineteen-twentieths of an abolitionist.

☞ The Pittsburgh Manufacturer, a colonization print, makes the following sagacious comment:

Miss Grimke, of North Carolina, we believe, is delivering abolition lectures to the members of the Massachusetts Legislature. Miss G. is very likely in search of a *lawful* protector, who will take her for 'better or worse' for life, and she has thus made a bold dash among the yankee law-makers.

Washington, April 9th, 1838.

The bill to prohibit the giving or receiving of a challenge to fight a duel in the District of Columbia was passed in the Senate to-day, with only one dissentient voice—that of Mr. Sevier The first and second sections of the bill impose upon all persons convicted of fighting a duel, or being concerned therein, or sending or accepting a challenge, the penalty of imprisonment in the penitentiary, at hard labor, for a term not more than ten years, nor less than five years, at the discretion of the court. The third section punishes any person who shall assault or post another for not accepting a challenge, with imprisonment in the penitentiary, at hard labor, for a term not exceeding seven years, nor less than three years. The fourth and last section requires the oath to be administered to the Grand Jury of the District of Columbia, that they will faithfully inquire into, and true presentment make, of all offences against this act.

Kingston, Ja. 5th March, 1838.

This island is in a poor state; business extremely dull, and every one disgusted with the mother country, or with its rulers. We are now approaching the time (August) when a part of our black population will be made free, and I am afraid we shall have some disturbance, as those whose period of apprenticeship does not expire until 1840, make no secret in saying that if they do not get their freedom at the same time with the others, *by fair means*, they will by foul.

All officers of trust here are held by Jews, blacks, and browns, and it is impossible for a white man to procure an appointment without a great deal of trouble. One third of the House of Assembly are composed of the three former.

Russia. A St. Petersburgh paper states that there had appeared at that court as a diplomatic agent, a young and accomplished woman, in the person of Miss Rowena Ann Laidlaw, first pianist in the court of Hanover. She is using all her powers to bring about a marriage between Victory and her cousin of Hanover, and thus preventing the Coburgs from attaining the crown of England. At first the Czar, although attached to the interests of King Ernest, was offended by his choice of an envoy, and was heard to say, 'King Ernest has lost his senses; he clothes his diplomatists in petticoats, and soon will wear them himself.' This fit of ill humor, however, did not last long, for Miss Rowena soon gained the favor of the Emperor, and became an indispensable attendant on all his *soirees*, and he passes whole hours in listening to the music and conversation of the fair pianist, which, it is said, has greatly displeased the Empress.

Liverpool, March 23—Apprenticed laborers in Demerara.—During the present week a very important document has come to hand—the address of Sir James Carmichael Smyth, the governor of Demerara, on opening the legislature of that colony. The address speaks in the most flattering terms of the industry, order, and good conduct of the apprenticed negroes during the last twelve months. The happy and prosperous condition of the colony—the great diminution of crime, and the growing anxiety on the part of the negroes for moral and religious instruction, as evinced by the erection of churches and school-rooms, induce his excellency to challenge the state of society in British Guiana with that of any county in England. We are pleased to learn this from Sir J. C. Smyth himself, for we know that the negro never had a more zealous friend in the person of a colonial governor.

Gen Van Rensselaer has published in the Albany Daily Advertiser a history of his connection with the late criminal and piratical attempts upon Canada. We have not seen it, but the N. Y. Commercial says, 'if it does not prove them all to be a set of the most hair-brained idiots that ever trod shoe-leather, we have no notion of the force of evidence. By Mr. Van Rensselaer's own showing, the scheme was villainous from the outset, and not only villainous but hopeless, to the eye of any one but a dedetermined blockhead. It was conceived in fatuity and carried on in fraud. By his own showing, Mr. Van Rensselaer convicts himself of leaguing with a set of worthless vagabonds and scoundrels, for the consummation of a project, our detestation of which is almost swallowed up in the preception of its ridiculous stupidity.'

The Committee to investigate the circumstances of the late duel at Washington, have reported a resolution that Mr. Graves be expelled from the House. This is well so far—but it is a pity that the *seconds*, not the least criminal of the parties, had not also been included in the resolution.

'Help Meet.'—The New York Spectator gives the following exposition of this phrase:

It is generally read, and understood, as though the sacred historian intended to designate a wife as a '*help meet*.' Hence the frequent expression—my 'help meet,' his 'help meet,' 'Mr. D. has taken a 'help meet,' &c. &c., as though 'help meet' was but another name for wife. Now it is not so.—The passage is this:

'And the Lord God said, it is not good that the man should live alone: I will make him an help meet for him.'

The correct reading gives a slight pause after the word help, and increases the emphasis after the word meet—thus: 'I will therefore make him an help, *meet* for him'—or, in other words, fit, or suitable for him. There are thus beauty, simplicity, and meaning in the expression. In the common reading and acceptation, there is neither.

Pennsylvania Legislature.

In Senate, March 20, Mr. Leet presented a resolution, that a committee of five be appointed by the Senate, to take into consideration the memorial of the Young Men's Colonization Society of Pennsylvania, and that they be instructed to report a bill granting them an appropriation of 10,000 dollars a year for five years—which was read and laid on the table.

What's the matter?

The Southern Commercial Convention.—The Portsmouth, (Virginia) Times of the 26th, says of it:—

'The idea of cutting off suddenly from New York and her Northern competitors, is Utopian. Complete as are the assortments in those cities, it would be folly to expect a resort to a southern town in preference. If those who anticipate such wonders from their declaration of commercial independence, would look at the ground of the security with which the great emporiums look down on their attempts, they would be perhaps less bold in their predictions.'

A shipmaster at Havana, writes the Editor of the Post, dated 6th ult. to caution his brother shipmasters, bound to that port, against taking on board their vessels any black cooks or stewards, as all free colored persons are contraband. The authorities, immediately on arrival, imprison all free blacks till their ship is ready to depart, when they are returned on board, the owners of the vessel being at the expense of prison fees and board. 'A guard of soldiers,' says the writer, 'has just come on board my vessel, and taken to prison my cook and steward.'

Died.—At Wallingford, Con. on the 2d inst. Miss Eliza Hall, aged 37 years. The deceased left the following legacies; to the American Anti-Slavery Society, $100; to the American Bible Society, $100; to the American Tract Society, $100; to the American Education Society, $50; to a young man preparing for the gospel ministry, $50. After a life of active and devoted piety, she rests from her labors, and her works do follow her.

Abolition of Slavery in the French Colonies.—In a letter from Robert Walsh, Esq. now in Paris, in giving a summary of an exceedingly interesting debate in the French Chamber of Deputies, on the subject of the abolition of Slavery in the Colonies of France, he says:—'The debate which I have reported for you above, itself adumbrates those events. Negro slavery will be abolished in the French colonies; the measure will be begun, perhaps, even before the year 1840.'

Slavery Apprenticeship.—Lord Brouhham in the House of Lords presented a petition of some 16,000 persons, that negro apprenticeship and slavery in the West Indies might be abolished after August, which of course anticipates the time of the parliamentary act by two years. He noticed his intention of presenting 13 similar petitions, and inveighed against the extent to which slavery was still carried on.

Coast of Africa.—Authentic accounts received yesterday from the Gold Coast state that an insurrection of the blacks had broken out at Elmina, a Dutch settlement not far from Cape Coast; and that the Governor, who had sallied forth against them with 3000 men, was, together with every individual under his command, either killed or taken prisoner. This calamitous event, as may naturally be supposed, had thrown the merchants belonging to the other settlements on that coast, into a state of the greatest alarm.—*Observer.*

At Augusta, Geo. 20th inst. an inquest was held over the body of Charlotte, a slave of the Hon. John P. King. The verdict was that she came to her death from a pistol shot, by a young man named Wooster, who was first imprisoned, and afterwards bailed, in the sum of $3,000, for his appearance to answer an indictment, under a recent law prohibiting the carrying of deadly weapons about the person.

By a private letter from Brazoria, we learn that a duel was fought some time in February near that place, by George W. Shield, of Virginia, and Richard S. Redmon, of New York. They were both dangerously wounded—the latter had since died.

On the 9th inst. 'Old negro John,' a negro of Washington, much celebrated for his longevity, being 115 years of age, came to an untimely death by accidental drowning in the Washington canal.

Thomas J. Buchanan, of Clermont bounty, Ohio, declared in the legislature of Ohio, 'that negroes had no more right to petition the legislature than dogs.'

PROPOSALS

FOR RESUMING THE WEEKLY PUBLICATION OF THE

GENIUS OF UNIVERSAL EMANCIPATION.

By Benjamin Lundy.

The editor and proprietor of this work has concluded to resume its weekly publication, in the *State of Illinois*. The particular place of location is not yet determined on, but will be made known when the first Number of the Sixteenth Volume shall appear. If practicable, that Number will be issued in the early part of July, next, (1838.)

As the character of the 'Genius of Universal Emancipation' is well known, throughout the United States, it is, perhaps, unnecessary to say much in explanation thereof. The work has been published, at different places, and in various forms, nearly *seventeen years*. It was commenced in 1821; issued a few months in Ohio; nearly three years in Tennessee; eight years in Maryland and the District of Columbia; and the residue of the period, stated, it has been published, irregularly, in the city of Philadelphia. During the whole of this period, the principles maintained, the measures proposed, and the prime objects of the publication, have been the same. There has been no change of opinion on the part of the editor—no alteration in the general course pursued by him—and none is contemplated.

It may be proper, however, to state more explicitly, for the information of those who have not made themselves acquainted with the work, that its principal design has ever been, and will continue to be, the advocacy of *Free Discussion;* the TOTAL ABOLITION OF SLAVERY; and the firm establishment of the *constitutional, inalienable, and 'universal'* rights of man. These objects are sought to be accomplished by the promulgation of facts and arguments—by moral suasion—by appeals to the reason, justice, and reflection, of the people and their representatives. A strict neutrality is observed, with respect to the general doctrines and proceedings of religious sects, and political parties, under their present organizations:—yet the acts of both individuals and associations, of whatever name or standing, are considered fit subjects of scrutiny and criticism, so far as they may have a bearing upon the question of slavery.

This paper will contain a full report of all the official proceedings of the Illinois State Anti-Slavery Society, with notices, &c. of local societies, and such other original and selected matter, connected with the all absorbing question of Emancipation in America, as may be deemed instructive and entertaining to its readers. A small department will be appropriated to the Muses, and to literary notices, &c. The most important domestic and foreign news, of a general nature, and a few advertisements, will also be inserted.

TERMS OF PUBLICATION.

The Genius of Universal Emancipation will be handsomely printed, on a fine, large, imperial sheet, and folded in the *Quarto* form—making eight pages, with four columns to each page of common newspaper width.

The price of single subscriptions will be three dollars per annum; two dollars for eight months; or one dollar and fifty cents for six months. Any person, or association, who may remit ten dollars, will be entitled to four copies for one year, or eight copies for six months. For twenty dollars, they will be furnished with ten copies for one year, or twenty for six months. When several copies are thus ordered, they will be sent to individuals in different places, if desired. Payment must, in all cases, be made *in advance.*

No subscription will be taken for a shorter period than six months,—in which time a volume of the work will be completed, and accompanied by a title page, and index, in order that it may be bound, for preservation and reference.

Remittances may be made in current bank bills, of the section of country in which the subscriber resides.

The publisher will guarantee the safe conveyance of money, by mail, provided he shall be furnished with legal proof, that it shall have been properly deposited in the post office, for remittance.

Subscribers, wishing to discontinue at the expiration of the time for which payment shall have been made, must *previously* notify the publisher accordingly; or, otherwise, their bills will be forwarded for another term.

Letters, communications, &c. for the editor, must be addressed to BENJAMIN LUNDY, *Hennepin, Putnam County, Illinois,* until further notice. If sent by mail, the postage must, in all cases, be paid by those who forward them. 3t

Preparing for Publication!

HISTORY

OF THE

CONTROVERSY RESPECTING SLAVERY,

During the first seven years,

AND OF

AMERICAN ANTI-SLAVERY SOCIETIES,

From the year 1830 to 1838.

'Every man should let his man-servant, and every man his maid-servant go free, that none should serve himself of them. Thus saith the Lord—Ye have not hearkened unto me, in proclaiming liberty every one to his brother, and every man to his neighbor.' Jeremiah.

THE existing controversy respecting American slavery comprises the most momentous intestine collision which has arisen during the nineteenth century; for it includes the elevation of nearly three millions of human beings from the most appalling and melancholy debasement, to the character and rank of social humanity. Whether therefore we refer to the grandeur of the ersults, or to the magnitude of the interests which are involved, that sacred warfare is no less impressive to the sensibilities of the philanthropist, than it is agitating to the participants and to the spectators of the moral convulsion. When the clangor of the arms shall have ceased by the triumph of the Anti-Slavery champions, after they shall have brought 'into captivity every thought to the obedience of Christ;' and the strong excitement which is now produced by the proximity of the battle-field shall have been deprived of its fervor—even then the annals of the present contest upon slavery will comprise one of a very instructive chapter in the history of our eventful times.

Look at the combatants. It is domestic despotism endeavoring to crush and strangle social liberty. Brotherly love, seconded by evangelical holiness, makes its assault upon selfishness and vice intrenched in their strong holds. Upon the battlements of slavery's castle, stand armed in all dread and sanguinary array, innumerable 'principalities, powers, rulers of the darkness of this world, and spiritual wickedness in high places' —and the fortress of iniquity is attempted to be stormed by a few scorned soldiers of 'the Prince of Peace,' whose only armor and weapons are these—They are 'girded about with truth.' Righteousness and love are their breast-plate. They carry 'the shield of faith.' For a helmet, they wear 'the hope of salvation.' They wield 'the sword of the spirit, which is the word of God'—while their evangelical coat-of-nail is sustained and cemented by 'all prayer.' Although they 'are accounted as sheep for the slaughter,' yet they 'endure hardness,' because they are certain, however protracted may be the holy war, that they will be 'more than conquerors through him who loved us.'

It is equally our duty as it is our privilege, who have been engaged in the strife from its commencement, and who have never either slept upon guard, or deserted our post, to preserve a compendious memorial of *all the important facts of every kind* which have transpired *during the first seven years of the conflict*, relative to slavery in the United States of America. It is therefore designed to issue a standard volume, that shall embody *every essentially illustrative topic, remote or immediate*, which is connected with the grand inspiring theme—and thus to present to our citizens, and especially to all the members of Anti-Slavery Societies, an *authentic narrative* of the affecting disputation from official documents, and a *chronological record* sufficiently comprehensive, to supersede all reference to any other work, unless where very minute details or the precise phraseology may be indispensable. ISAAC KNAPP.

Boston, January 1, 1838.

HAIR-DRESSER WANTED.

Wanted immediately, a journeyman hair-dresser, of steady habits—one who would be willing to devote his working hours to the interest of his employer, and thereby promote his own; to such, liberal wages will be given, and steady employ.

BENJAMIN P. BASSETT, 33 Endicott street.

Boston, May 2. (3t)

FAMILY BOARDING SCHOOL.

A gentleman, every way qualified, who has a delightful situation, in a pleasant town in Connecticut, where public sentiment will sustain him, proposes to open a family boarding school for boys, irrespective of color; where they shall be taught all the branches of an English or liberal education. The school to commence as soon as ten scholars are engaged, and the number to be limited to twenty.

For further particulars, address G. W. BENSON, Brooklyn, Conn. April 3, 1838.

REV. MR. ALLEN'S SPEECH.

JUST PUBLISHED, and for sale at 25 Cornhill, by the hundred, dozen, or single copy, Rev. George Allen's Speech before the Convention of Ministers, held at Worcester, Mass. January 15.

April 20. tf.

BALLOU'S ADDRESS,

on American Slavery.

CONTENTS. What is Slavery? Incapacity of Slaves. Means of keeping down the Slaves. Liabilities of Slaves. Proposed Remedy.

Objections answered. District of Columbia—Dissolution of the Union—Exciting Insurrection—Harsh and abusive language—Injuring the Slave—Societies and Lectures unnecessary—Amalgamation—The Negroes are an inferior race—Slaves better off than the Free Blacks—Danger of Immediate Emancipation—Let them be sent out of the Country—Gradual Emancipation—Remuneration—Go to the South—A great political party—The Bible and Christianity tolerate Slavery.

'For circulation among candid inquirers, I know of nothing so brief, which, on the whole, I should consider preferable to it. Its chief excellency is, that it contains, in a compact form, conclusive answers to the most common objections which are urged against our principles and measures. The style is perspicuous, the language glowing, and often eloquent. Let every abolitionist who wishes to stir up his mind by way of remembrance, get it for his own perusal; and if he wishes to make converts of his friends, let him purchase a quantity for distribution.'—*Correspondent of the Liberator.*

A few copies of the above for sale at 25, Cornhill 12 1-2 cents single, $1,20 per dozen.

March 1. tf.

BOARDING SCHOOL.

CHESTER ENGLISH BOARDING SCHOOL, in Chester, N. H. about 45 miles from Boston, Mass.—The spring and summer term will commence March 29, and continue till about the middle of July.

Terms Tuition $4.00 per 12 weeks. Board, including wood, lights, washing and small repairs on clothes, $1.75 per week. Books furnished if desired. This is strictly a family school under the care and instruction of N. F. Emerson and Miss B. Emerson. It has been in operation seven years, receiving into the *family*, from 12 to 16 boys, and some from the vicinity, making the whole number in the *school* about 30. The requirements, restraints and privileges are intended to be such as a parent should provide for his own children. Pupils are required to spend six hours in study and recitation in the school room, and prepare a morning lesson, each day, out of school. A farm is connected with the school, on which the boys have much time to witness the agricultural operations, and engage some in them if they choose. A plat of ground is set apart for each boy to cultivate with such plants as he prefers, and mainly according to his own taste. The situation is retired and elevated, and perhaps surpassed by few for its healthful atmosphere.

Refer to *Rev. J. Clement*, Chester. *Rev. Seth Bliss, Mr. Benj. Perkins, Dea. Daniel Noyes*, Boston. *Mr. Stephen Goodhue*, Lowell.

March 1. 6 w

FREE LABOR STORE.

N. West corner of Arch and Fifth Street,

Philadelphia.

THE SUBSCRIBER has just received a supply of Free Labor Cotton Goods, of the following description, viz:

200 ps. 4-4 Unbleached Muslin;
100 " 7-8 Bleached do;
50 " 4-4 Apron Check;
50 " 4-4 Domestic Gingham;
25 " 8-4 Table Diaper, Bleached & Unbleached;
200 " Calicoes;
20 " Twilled Muslins;
50 " 3-4 Unbleached Sheeting do;
20 " Stout Canton Flannel;
300 lb. Wick Yarn;
500 " Cotton Laps;
200 " Knitting Cotton, bleached, unbleached & mixed;
2 doz. do do Drawers;
30 " White and Black Wadding.

Also a great variety of Silk, Linen and Woolen goods, which will be sold wholesale and retail.

CHARLES WISE.

P. S. Orders from a distance punctually attended to.

march 1.

THE MARTYR OF FREEDOM.

JUST PUBLISHED and for sale at 25 Cornhill, A Discourse delivered at East Machias, November 30, and Machias, December 7, 1837.

Fool not; for all may have,
If they dare try, a glorious life or grave.
George Herbert.

By Thomas R. Stone, pastor of a church in East Machias, Me. March 9.

THE GRAVE---THE COMMON LOT.

A NEAT EDITION of 'The Grave,' by Blair, and other select Poems, on the Common lot of Man, by Cowper, Montgomery, Wordsworth, Gray. Just published and for sale by I. KNAPP. Price 12 1-2 cents. $1,20 per dozen. tf March 1.